

*Summer Directory Issue*

# CHURCH MANAGEMENT

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1941**

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NUMBER TEN  
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### THE MARKET PLACE FOR MEN, IDEAS, CHURCH SUPPLIES AND SERVICE

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ADDRESS CLASSIFIED DEPARTMENT — Forms close 5th of month preceding

CHURCH MANAGEMENT, 1900 Euclid Avenue, Cleveland, Ohio

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# CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XVII  
NUMBER 10  
JULY, 1941

## *The Directory Can Help With Your Church Planning*

**M**ORE and more our Directory is taking the form of a planning book for the year in advance. This is more evident in the 1941 book than in the earlier editions. The minister who carries it with him on his vacation may find it the most valuable publication which he possesses. Several distinctive features are provided to that end.

For the minister who wishes to pursue, seriously, some course of reading during the year, we have in each issue provided a complete outline for study. Last year offered a course on Religion and Democracy. This year, Dr. Palmer of Chicago Theological Seminary provides the reading course on Worship. These courses presume a ministry which is anxious to keep up with changing thought in the various fields.

The Liturgical and Sermon Calendar provides suggestions and helps that the minister may make his pulpit ministry most effective. This book has been built around what we call the minister's executive year. We think that in actual practice, today, the minister's and the church's program begins in the autumn and is concluded in late spring. Regardless of whether it is liturgically correct or not, the modern church must recognize the vacation season. The liturgical calendar recognizes both the historic one and the innovations by the committee

of the Federal Council of Churches but the arrangement has been around the executive year.

There are several definite suggestions for starting the work in the fall and projecting it through the year. With the material provided in the Directory, one may, if he follows the suggestions made, plan the year's work well in advance. The suggestions for doing this should be given serious study.

To help the minister in his own personal planning this year's Directory presents a study in "Building Social Security Through Life Insurance." It is hard to think of any subject more vital to the economic life of the clergyman.

Even the trade directory fits into the planning. The improvement of the material possessions of the church has a part in the minister's planning. If he has ideas for building changes, organ, choir music, Sunday school furniture, or a hundred other things, here is the information which will be helpful. Because of cooperation of advertisers we are able to offer a volume of material for which, if placed in a book, you would pay three or four dollars for a fraction of that amount.

Vital statistics have always been a part of the Directory. Each year they have been presented from a different angle. Some data which appeared in earlier issues have been omitted from this one. The wise minister will preserve his copies from year to year as there is much in them which will not be repeated in further issues.

**TERMS OF SUBSCRIPTION**—Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50 cents per year additional. Canada, 25 cents additional.

**CHANGE OF ADDRESS**—Always give both old and new addresses when requesting change for mailing.

**MANUSCRIPTS**—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT Published Monthly Except August.

1900 Euclid Avenue, Cleveland, Ohio, William H. Leach, Editor.

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

### ADVERTISING OFFICES

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PROBABLY you have known pastors who have taken unpromising parishes and in a short time have revitalized the seemingly careless and indolent congregation. They pay off the old debts, beautify the church with new windows—new pews—or new lighting; perhaps start a building campaign for a new church or parsonage.

Inquiry will probably show the wonder-working pastor has a good helper in the form of a Parish Paper, which has worked to unite the members of the congregation into a real brotherhood. More, it has brought back members who have drifted away. It is able to clarify the aims of the pastor, lists the needs of the church, and cheers the workers on to attain the goals set for them.

This Parish Paper is not the "home-made" Parish announcement which is turned out from time to time by some member of the church on a duplicating device of one kind or another. These messages, blurred and in parts illegible, are hardly the messenger to send out as the representative of the church.

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## Some Communion Prayers\*

○ GOD our Father, we bless Thee that the way unto the holiest lies open to all Thy children through Jesus Christ, Thy Son, our Saviour. No veils hide Thee from our vision. We have learned that Thou art light, and in Thee is no darkness at all. Enable us, we pray Thee, to draw near to Thee with all holy reverence and confidence in this Thine appointed way. Clear our souls of all the clouds that obscure Thy radiance. Draw near to us, as we draw near to Thee. Help us to remember Christ, as He bade us do, and in remembering Him to be glad and free and strong. Purify our hearts, enlighten our minds, and renew our wills. Deepen our sense of fellowship in Thee with all that love Thee on earth and all that are with Thee in heaven. Bless the bread and wine that through their use the grace of Christ may enter our lives and dwell there, now and through all the days to come, to the end that we may henceforth live to Thy glory

and in Thy joy; through Jesus Christ our Lord. Amen.

By William Pierson Merrill.

O Most Gracious Father, look upon us and enlighten our hearts, we pray Thee, as we approach the sacrament to which, in His love, Thy dear Son has called us. We come in obedience to His last request, to offer the memorial which His Church has presented before Thee during all the years since He offered Himself for the sins of men. We come to receive His life within us and to plead the life He laid down for us. Cleanse us by Thy visitation, that with hearts illumined and consciences undefiled we may approach these holy mysteries, with such reverence and contrition, such faith and purity, such love and devotion, as may bring to us the full power and virtue of the sacrament. May Thy dear Son find in us a mansion prepared for His coming, and so fill us with His grace that we may minister to others even as He ministered, and be Christ-bearers to them even as

He comes to us through earthly and material symbols in this sacrament. And grant that as we here receive Him beneath the veil of the material, so we may at length behold Him with unveiled face, in His eternal and glorious majesty, who now reigns, with Thee and the Holy Spirit, one God, world without end. Amen.

By Charles Fiske.

O Lord, look in mercy upon us and give us the reality of Thy presence. Search Thou our hearts with us and give us the courage to be unafraid to face those attitudes, purposes, and habits that have clouded our vision and cautioned our initiative in spiritual adventure. Make for us this bread and wine into a picture of the cross and out of its parable may we be eager to find such a cross in our own experiences or in that of others, so that our fellowship with Thee may be unobstructed and we shall somewhat understand Thy purposes for us in the daily lessons of life. In giving ourselves afresh to Thee we give Thee back Thine own. Grant us to love all and most of all to love Thee, through Jesus Christ our Lord. Amen.

By Peter Ainslee.

\*From a leaflet distributed by the Commission on Evangelism and Devotional Life of the Congregational Churches.



## THE PASTOR SAYS

By John Andrew Holmes

The most popular reformers are those who reform themselves. . . . Many a groom regards his bride as only a tributary flowing into the stream of his life.

\* \* \*  
Instead of bringing their children up, many parents let them down. . . . Men favor peace in general, but every war in particular, so that is what they get.

\* \* \*  
Blessed are the poor for they shall know who their friends are. . . . If one fell from the moon toward the earth in the spring he would be killed in the fall.

\* \* \*  
Some people, like false teeth, seem too good to be true. . . . One of our most popular authors, though only thirty-two, already has a dozen novels to his debit.

\* \* \*  
It is more blessed to sweat than to beg. . . . He who loans without hope of repayment makes God his debtor.

\* \* \*  
There are few words better than silence, and few people know which.

\* \* \*  
The mirror is one pane of glass over which no woman ever draws a curtain.

\* \* \*  
Even the poorest can afford a smile at every meal. . . . A generation ago the dog was servant to man; today man is servant to the dog.

\* \* \*  
Goodness cannot be poured in before drawing the cork of self-righteousness.

\* \* \*  
Though at first the devil sets a tempting table, his oldest boarders get only hot tamales with tabasco sauce.

\* \* \*  
A bore is one who takes "How do you do?" as a question. . . . Only those can favor wickedness who have dished it out but not had to take it.

\* \* \*  
In a dispute each addresses the other, but hears only himself. . . . The best abdominal operation for a fat man is to punch another hole in his belt.

\* \* \*  
Though its pastor feeds it well, many a flock bleats for thistles. . . . The time when the end of all things is at hand is when one orders hash.

\* \* \*  
Even the porcupine has his points.

\* \* \*  
A committee meeting is a job for which the whistle is blown by the last workman punching the time clock.

\* \* \*  
If some people prayed they would talk down to God. . . . Many who feel insulted if told to go to hell feel honored when invited to go there with friends.



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# CHURCH MANAGEMENT

*The Minister's Professional Journal*

**JULY**

**1941**

## The Year in Review

*by Walton W. Rankin\**

THE crisis of the Christian Church in Europe has been deeply aggravated by a year of Nazi conquest. With a dozen countries completely overrun by the legions of Hitler and the remainder of continental Europe thoroughly cowed and dominated by the Fuehrer, a condition has arisen which gives ground for serious apprehension as to the future of European Christianity. Speculation has not been wanting of a return to the Carolingian empire, with Adolf Hitler assuming the power, if not the throne, once held by the Roman-German emperors, from Charlemagne to the Hohenstaufens and Hapsburgs.

Christians could derive little comfort from such a prospect, for, if one thing were certain more than anything else, it was that the Nazi rulers would never share their power with any one, much less with the Christian Church, with whose ideals of international and interracial brotherhood and world peace, the Nazi ideologies were in irreconcilable conflict. No such accommodation of church and state as that embodied in the mediaeval *Res Publica Christiana* was in the cards, and the Roman Catholic Church, on account of its nature, constitution and historical background, faced rougher handling from the Nazis than European Protestant churches, which, with their strong Erastian tendencies of non-interference in politics, would seem more manageable from the Nazi point of view.

Evidence that difficulties between the Nazis and Roman Catholics were becoming more and more serious was brought forth in a well-documented book, *The Persecution of the Catholic Church in the Third Reich*, published in April, 1941. In 565 pages the book sets forth stories of an on-going war on the part of the Nazis against the Roman Church. It appears, among other things, that Hitler youth mem-

bers enjoy the sport of smashing way-side crucifixes throughout Germany. Scandals regarding priests and even archbishops are freely circulated by Nazi leaders. In Vienna, as many as 46,000 Catholics, lured by hints of economic benefits, publicly renounced the church within six weeks following the occupation of Austria. These and a multitude of other stories indicate that, in spite of rigid censorship, the underlying conflict between the Roman Catholic Church and the Nazis cannot be concealed.

But the fate of Catholics and Protestants alike, not only in Germany, but in all Europe, the home of Christian civilization depended on the outcome of the war. The lines in this struggle were clear enough: Nazi victory meant the eclipse of the church and all that Christianity stands for; British victory meant the continuation of the church and the possibility of broadening the ideals of Christianity and democracy.

### Pacifism and Isolationism

A large number of American Christians have found it difficult to choose between the contending parties. Naturally, the war could not be ignored, but many years of pacifist propaganda impelled numbers of American churchmen to take an isolationist attitude. In an effort to formulate a position acceptable to American Protestantism, delegates from major churches and interdenominational bodies met at Atlantic City in December, 1940, and drew up the following six-point statement of policy to promote peace: (1) to strengthen the interfaith movement; (2) to carry on with evangelism; (3) to aid war-stricken peoples impartially; (4) to "keep our minds free of the passions engendered by war"; (5) to practice social and economic justice in "our own lives"; and (6) to "proclaim the truth as revealed to us by Christ."

Some of the tension arising from differing views as to the churches' posi-

tion with reference to the war were relieved in a common enthusiasm and support for the National Christian Mission, which from September, 1940, to March, 1941, went from city to city throughout the country striving to gird America with the "principles of Christianity which democracy must have," in the words of Dr. Jesse M. Bader, head of the department of evangelism of the Federal Council of Churches, and organizer of the mission. Millions were reached by the gospel message from the lips of Dr. E. Stanley Jones, Miss Muriel Lester, Dr. Adolf Keller and 150 other Christian leaders, who visited twenty-two major cities in the course of the mission. With the leaders worked 100,000 volunteer laymen, who added thousands of new members to the church rolls, in conjunction with the mission's program. Especially significant and remarkably successful was the mission's outreach to public high school and college students, to labor and management groups, and to civic and social organizations.

### Foreign Missions

While this progress was under way new obligations were falling on the shoulders of American Christians in the matter of foreign missions. The war in Europe practically put an end to European contributions, normally \$15,500,000 per annum, to missionary enterprises. Relief funds were started in the fall of 1940 in virtually all of the larger American Protestant denominations, the Northern Baptists campaigning for \$500,000, the Southern Baptists for \$200,000 and Lutherans for \$775,000. The fund campaigns are still in progress in the churches, and large amounts have been raised both for "orphaned missions" (i. e., marooned European groups) and their own missionaries.

In the Far East the political pressure of the Japanese militarist government made the position of Christian mission-

\*Church editor, "Cleveland Plain Dealer."



# The Ecumenical Movement

A Review of the Year - July 1940 - June 1941

by Henry Smith Leiper\*

aries and Japanese Christians very difficult. Although the latter passively submitted to general government policies, they consistently refused to yield in the matter of worship at Shinto shrines. American and European missionaries in the early months of 1941 were being forced to get out of the country, on account of the Japanese government's action, and the future of missions in the Orient was becoming increasingly critical, with little grounds for optimism. Many Protestant denominations of this country ordered their missionaries to withdraw from both Japan and China. On January 23 the Board of Foreign Missions of the United Lutheran Church granted permission for transfer of most of its properties to the Japan Lutheran Church. March 7 Bishop G. Bromley Oxnam, in announcing that the Methodist Church was withdrawing its missionaries from both Japan and occupied China, said that the action had been taken on the basis of confidential information that there were possibilities of a conflict "because of Japanese expansion which involves this country's interests and pledges." The precarious relations between America and Japan alluded to by Bishop Oxnam were the motive behind the missionary withdrawals. As far as the Chinese were concerned the missionaries were welcome to stay, Chiang Kai-shek offering to pay the traveling expenses into free China of all missionaries expelled from Japan or occupied China. A large number of missionaries have continued to remain, most of them going far into the interior where they are working in missions, schools and co-operatives in territory still loyal to the Chungking government.

The number of missionaries remaining in China February 1, 1941, was 869, according to an announcement by C. L. Boynton, statistical secretary for the National Christian Council of China. He revealed that 290 missionaries had withdrawn from China between October 1 and February 1. On April 18, 1941, J. H. Reisner, secretary of the Committee on East Asia, predicted that by summer two-thirds of the missionaries will have left Japan.

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## CHURCH MANAGEMENT

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WITH the beginnings of the "Blitzkrieg" in Europe, the uncertainties confronting the World Council Provisional Committee increased greatly. The travel of the staff was restricted temporarily in some directions and permanently in others, but the work from the Geneva office continues, likewise that from Sigtuna in Sweden, Oxford and London (England), and New York. The American and Canadian cooperating groups met separately as usual in the fall of the year, and the North American Provisional Committee of the World Council of Churches met in Toronto in the late fall. As the calendar year came to an end, it was a great satisfaction to find that the entire budget of the movement, as far as the North American Continent is concerned, had been successfully raised. Later reports from Geneva showed that despite difficulties, no crippling deficit was incurred.

Dr. W. A. Visser 't Hooft, general secretary, wrote from Geneva at the end of the year: "It is in the sense that right in the midst of the present disruption and chaos churches are becoming the church." The churches, whose outward existence is continually threatened, experience a kind of Christian joy. "As they are confronted with the world in the old Johannine sense of that term, a world which prefers darkness to light, they discover the full radicalism of the Christian gospel, they become aware that the church has no other protection except the Word of God itself, but they find also that that Word is a real protection."

The period saw not so much external activity as in normal times but the rebirth of a genuine ecumenical attitude evidenced by many striking and dramatic events. Old sores were healed, and divisions done away with in Norway, Holland and in other parts of Europe.

Through this period of distress there was a steady increase in the number of churches which have accepted the invitation to join the World Council, and the present number is seventy-two. Only two churches have thus far informed the staff of their inability to accept the invitation. Under normal circumstances this would have justified the calling of the First Assembly, according to plan, in 1941, but with the

world situation as it was, a definite decision had to be taken and the meeting was deferred indefinitely by vote of the emergency provisional committee meeting, held in Geneva in January.

The practical tasks of the staff increased rather than diminished during the year. It included not only the customary work of the Study Department dealing with "The Ethical Reality and Function of the Church" and "The Churches and the International Crisis," but also the study of "The Preaching of the Church in This War," as the Study Department felt the need of relating its work closely to the realities of the present church situation. Under the latter series subdivisions are of significance and indicate the nature of the studies: "Modern Confessions of Faith," "Lay Activity in the Church," "Forms of Evangelism," "Liturgical Renewal," "Bible Study," "Modern Theological Faculties," "The Struggle With Atheism," etc.

Just at the close of the previous period under review, viz., in July, 1940, a special Study Conference for the Eastern Orthodox area was held in Novi Sad, Yugoslavia, under the joint auspices of the World Council Provisional Committee's Study Department and the World Alliance for International Friendship Through the Churches. Most of the Orthodox churches were represented and the report of the conference has had wide circulation in the religious press of Greece, Bulgaria, Yugoslavia and other Balkan countries. The report of that conference concluded with a very significant statement, "It is not to be forgotten that the strongest argument against Christianity is often the attitude of the Christians themselves, and that the answer of the church is, therefore, not to be merely theoretical but at the same time an answer in and through action."

Further study conferences have been held in the Scandinavian area with small private groups in Germany, and in the United States, where a study conference was held in collaboration with Canadian delegates in Toronto, June 2 and 3.

The Faith and Order end of the study program has not been neglected and has been carried on in the main from Oxford and by the respective commissions of the continuation committee of the World Conference on Faith and Order.

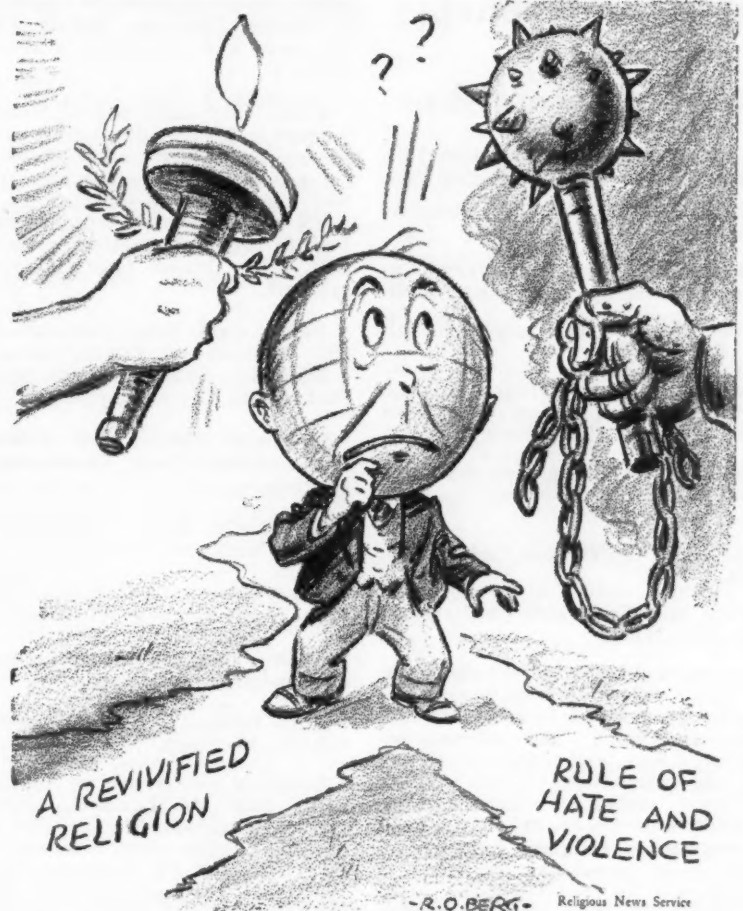
\*Executive secretary, Universal Christian Council.

A very considerable undertaking on behalf of refugees has gone forward through the Geneva office with Dr. Freudenberg in charge. New opportunities to help came in Switzerland and in France, and the appeals for help launched by the office in Geneva met with considerable response, particularly in Switzerland.

The Ecumenical Commission for the Chaplaincy Service to Prisoners of War, although working under its own responsibility, was approved in its organization by the provisional committee and works in close relationship to the general secretariat in Geneva. During the early part of the war, the commission worked largely on the coordination of activities of national committees, but when the number of prisoners became so large—it is now estimated to be at least three and a half million—the commission had to accept direct responsibility for many areas.

In September and October Dr. Adolf Keller and Professor Courvoisier went to Germany and their visit was, according to the prisoners whom they had seen, "the first ray of light since imprisonment," and showed them that their Christian brethren had not forgotten them. Bibles, prayer books, hymn books and religious literature have been supplied to the camps through the great generosity and cooperation of the American Bible Society and other agencies, and a share has been taken in the difficult work of keeping prisoners in touch with their homes. The Swedish and Swiss Churches in particular have seen the importance of this work and have contributed more generously to it than those of any other nation.

The International Christian Press and Information Service has been strengthened rather than weakened through the present international situation. Despite great difficulties, such as that of obtaining regular news from countries around which the iron curtain of dictator-controlled censorship has fallen, the Press Service has been able to secure a steady supply of information to be passed on to the churches throughout the world through this medium. The service is being more widely used and more definitely appreciated than at any time in its history. Many papers now carry regularly ecumenical news drawn from the pages of this periodical, which is practically the only remaining channel of trustworthy information about the life of the churches on an ecumenical scale. It has been able to report regularly concerning the life of those churches which are in the front line of battle for ecumenical Christianity. The service appears in three language editions. It is through this medium that churches may learn



CROSSROADS

lessons of decisive importance for the life of the whole Church of Christ as the world Christian community comes to birth and seeks to demonstrate its powers of cohesion over against all divisive and nihilistic forces.

Those interested in the ecumenical movement can secure this International Christian Press and Information Service, which comes every two weeks, by subscribing at \$2.50 per year through the New York office, 297 Fourth Avenue, addressing inquiries to Miss Eleanor Kent Browne, who is in charge of the service for America.

The work of the World Council Provisional Committee has been somewhat restricted, particularly by the resignation of Mr. Edwin Espy, secretary of the Ecumenical Youth Commission for a number of years, who was the executive officer of the World Conference of Christian Youth at Amsterdam in 1939. Mr. Espy left the committee on September 1, 1940, to become general secretary of the Student Volunteer Movement in the United States, where, we are glad to be able to say, he can continue to a great degree the work he was doing hitherto in the name of the World Council and the World Alliance.

In the United States, Roy McCorkel, as secretary of the Interseminary

Movement, has served directly the educational side of the work of the World Council, and his budget has been carried jointly with the Student Y. M. C. A. for that purpose. His contacts with 230 theological seminaries have been broadened and strengthened, and there has been a very marked evidence of increased interest among the future leaders of the church in every aspect of the ecumenical movement.

For the first time the staff in Geneva found itself compelled to serve as a means of contact between European missionary societies cut off from their mission fields and the International Missionary Council. The office has provided surveys of French and German mission field statistics and important facts. They have helped in showing leaders and friends of missions in Europe how much is needed in the way of fraternal help at a time like this, if certain great missionary enterprises are not to be permanently destroyed.

Dr. Hans Schonfeld, of the Geneva staff, has made a series of visits to Germany, Holland, Sweden, Finland and Yugoslavia.

Dr. William Paton has given a considerable part of his time to work for internees and prisoners of war.

Dr. Leiper, in the New York office,



## Bible Conferences and Summer Assemblies

Ben Lippen Bible and Christian Life Conferences, Asheville, North Carolina.

Berkshire Bible Fellowship, Chestnut Hill, Monterey, Massachusetts.

Bethanna Bible and Missionary Conferences, Southampton, Pennsylvania.

Beulah Beach Conferences, Beulah Beach, Ohio.

Boardwalk Bible Conference, Atlantic City, New Jersey; Ocean City, New Jersey; Wildwood, New Jersey.

Camp Pinnacle Young Women's Bible Training Movement, Voorheesville, New York.

Cedar Lake Conferences, Cedar Lake, Indiana.

Central New York Bible Conferences, Homer, New York.

Chautauqua Institution, Chautauqua, New York. Offers each summer a religious program which is voluntary and non-denominational. The program includes preachers and scholars of national and international fame. There are formal classes throughout each week (July 6 to August 31) with a definite program of religious inspirations through daily devotional services and the ministry of the chaplain of the week. The Ministerial Conference, August 3-23, and the Institute of World Missions, August 24-29, are conducted by the Council of Women for Home Missions and the Foreign Missions Conference of North America. Write for complete program.

Christian Victory Bible Conference, Denver, Colorado.

Denver Bible Institute Summer Conference, Denver, Colorado.

Erieside Bible Conferences, Willowick, Ohio.

"Gitche Gume" Bible Camp, Eagle River, Northern Michigan. On Lake Superior. Delightful vacation retreat. Cool, secluded, restful. Relief from hay fever. "A camp that is different." Two wonderful weeks—August 3-17. Fundamental Bible teachers and

missionaries. Beautiful "birch bark" program—scenic views. Write Rev. John J. Rader, director, Silvis, Illinois. (Grounds and equipment available for rental.)

Grove City Bible School, July 27 to August 2, 1941. Stimulating program: preaching, lectures, conferences. Varied recreational opportunities. Excellent living accommodations. A worthwhile vacation at a reasonable cost. For further information write Grove City Bible School, Grove City, Pennsylvania.

Indian Park Bible Conferences, Box 795, Williamsport, Pennsylvania.

Isles of Shoales Conferences, off Portsmouth, New Hampshire.

Kanawha Valley Bible Conference, Union Mission Camp, Charleston, West Virginia.

Keewahdin Bible Conference, Port Huron, Michigan.

Lake Geneva Conferences, Williams Point, Lake Geneva, Wisconsin.

Lake Junaluska Conferences, Lake Junaluska, North Carolina.

Lake Odessa Bible Conference, Lake Odessa, Michigan.

Lakeside Conference on Religion and Life, July 13-27, 1941. Nationally known speakers through this conference and balance of summer season. July 3-August 24. Lakeside is one of the great summer assembly grounds. Send for special bulletin on religious activities to The Lakeside Association, Lakeside, Ohio.

Maranatha Bible Conference, Muskegon, Michigan.

Massenetta Springs Conferences, Harrisonburg, Virginia.

Medicine Lake Bible Camp, Medicine Lake, Minnesota. Address, Mission Farms, Highland Station 7, Minneapolis, Minnesota.

Midwest Keswick, Mound, Minnesota, 1941 Conferences. May 30-June 1, June 22-July 6, last week of July, August 30-September 1. Speakers: Dr. Paul Rees, Reverend John Dale, Van V. Eddings, Esther Lundin, Miss Lewis, Reverend Jerome, Reverend Sewall, Brainard Legters, Mrs. Greig. Registrations—K. B. Sewall.

spite enormous difficulties and delays the ecumenical idea has made steady progress and the skeleton organization of the future World Council of Churches has shown its worth and effectiveness beyond all possible question.

The North American Ecumenical Conference held in Toronto, Canada, June 3-5, while not a meeting of the World Council Provisional Committee, nevertheless drew together representatives of the various communions in North America, and to a certain extent in South America, directed its attention to the problems of the ecumenical movement in a world of economic strife and devastating warfare.

Montreat Summer Conferences, Montreat, North Carolina.

Montrose Bible Conference, Montrose, Pennsylvania.

Mount Hermon, 1941; Young People's Conference, July 13-20; June Bible Conference, June 29-July 6; July Bible Conference, July 20-27; August Bible Conference, August 13-19; High School Conference, August 20-26; Junior High Conference, August 13-19; and twenty-two other conferences, forty-seven leading speakers. Mount Hermon Association, Mount Hermon, California. Agnes N. Nelson, director.

Mount Sequoyah Conference, Fayetteville, Arkansas.

New England Fellowship Conferences, Rumney, New Hampshire, June 30-September 1—Institute for Church Leadership; Conferences for Youth, Business Men, Women and General. Address Registrar, 9 Park Street, Boston, Massachusetts.

The Northfield Summer Conferences, East Northfield, Massachusetts. Northfield Girls' Conference, June 24-July 2; Mt. Hermon Alumni Week, June 30-July 5; Northfield Missionary Conference, July 7-15; United Presbyterian Conference, July 12-19; Religious Education Conference, July 15-26; Westminster Choir College, July 21-August 11; Massachusetts C. E. Conference, July 26-August 2; Northfield General Conference, August 2-18; Northfield Music Festival, August 10.

North Mountain Bible Conference, Red Rock, Pennsylvania.

Oakwood Park Assemblies and Conferences, Lake Wawasee, Syracuse, Indiana.

Ocean Grove Conferences, Ocean Grove, New Jersey.

Odosagih Conferences, Lime Lake, Machias, New York.

Ontario Bible Conference, Fair Haven, New York. Ralph E. Stewart, director, Institute Place, Chicago.

Penial Bible Conference, Lake Luzerne, New York.

Pinebrook Bible Conferences, East Stroudsburg, Pennsylvania.

Providence Bible Institute Conferences, Old Orchard Beach, Maine.

Saginaw Bay Bible Conference, Bay Shore Park, Sebawaing, Michigan.

Silver Bay Conferences, Lake George, New York.

Southern Baptist Assembly Conference, Ridgecrest, North Carolina.

Southwest Missionary and Bible Conferences, Flagstaff, Arizona.

Stony Brook Conferences, Stony Brook, New York.

Victorious Life Conferences, Keswick Grove, New Jersey.

Winona Lake Conference, Winona Lake, Indiana.

Western Pennsylvania Bible Conference, Slippery Rock, Pennsylvania.

York Beach Bible Conferences, York Beach, Maine.

has been in touch with all parts of the United States, Canada and many of the other parts of the world not easily reached from Geneva.

A growing interest has registered itself throughout the United States in a series of ecumenical services of worship by which has been dramatized the nature of the ecumenical church and its witness. The same idea has caught fire in the student world, and on many a college campus, when student representatives of the Christian movement meet, there is a small replica of the worship services of the Oxford and Edinburgh Conferences.

It can competently be said that de-



# Outline of Study Program of Worship

by Albert W. Palmer

*Each year the Directory offers the outline of a reading course for the ministers who feel a responsibility to keep abreast of changing thought. The course this year is on the important subject of "Worship." It has been prepared by the President of Chicago Theological Seminary.*

THE conduct of public worship is a primary function of the Christian Church. If the church fails here people will turn to some substitute for worship. Great nationalistic festivals and pageants, as in Germany, or even great spectacular moving picture films, such as Hollywood might produce, are conceivable substitutes which might be offered to fill the vacuum if the churches failed to fulfill the spiritual and emotional needs of people for a great moving experience of worship through their Sunday morning services.

The way people come late to church, or do not come at all, should be a stern and solemn warning to the Protestant churches that they are very largely failing in this matter of conducting public worship. They are not connecting up with people's needs, not adequately serving their spiritual hungers. If they were, more people would be at church on Sunday morning and would be there on time.

The study of public worship, therefore, may well engage the attention and deep concern of Christian ministers who want to stem the current drift toward paganism by providing services of worship so appealing, so attuned to inner needs, so grounded in sound psychology, so rooted in the Bible and the great Christian tradition that those who attend will be blessed and comforted and want to come again.

## Use the Vacation Period

Not all research is done in a library! The pastor who plans to make a study of worship may well begin by exploring what is being done in different forms of worship here in America today. Insofar as the summer vacation may set him free for a few Sundays from his own responsibilities in this line, he may well use the time to visit as many and as various worship services as he can. He will observe them sympathetically, but he will also try to analyze their elements of strength and weakness. After he has done the reading suggested in this course he may well take another summer to continue his studies. He will then see and understand, and perhaps deplore, many things the second summer that

were hidden from his eyes and escaped his notice the year before.

In making such a summer vacation exploration much will depend on the resources of the local community. But in almost any place there will be within easy reach a Roman Catholic Church, an Episcopal Church, a Lutheran Church on the one hand and a meeting of some of the ecstatic or pentecostal groups on the other. If to these he can add a Quaker meeting, a Jewish synagogue service, a young people's out-door summer conference service, an old-fashioned prayer-meeting, a revival meeting or camp-meeting, a Negro church conducted by the poorer less-educated colored people and a meeting by some more or less periferal body like the spiritualists, the Bahai movement or even the Great I Am, he will have boxed the liturgical compass.

The first effect will be utter confusion, mingled with wonder and disgust at some of the things he has seen and probably unexpected sympathy and appreciation for others. I am assuming, here, of course, that, as is probably true of most readers of *Church Management*, the minister exposing himself to this kalaidescope experience is himself from one of the old-line Protestant churches such as the Methodist, Baptist, Presbyterian, Congregational, Disciple or Evangelical.

## Twelve Questions to Ask

Out of this exploration, however, certain basic ideas, principles and criteria of judgment will begin to emerge. This will take place all the earlier if he keeps in mind certain questions like the following:

1. What did the people seem to be getting out of this service while it was going on?
2. What did they say they got out of it when I mingled with them and asked them?
3. What features most impressed me? Favorably? Unfavorably? Why? Was I a prejudiced observer?
4. How closely was this service related to the cultural background of the congregation? Wherein did it fail?

5. What seemed to be its effect on children? Young people? The mature? The aged?

6. What symbols were used? How effectively?

7. What part did music play?

8. What Biblical elements in it? What strictly contemporaneous elements?

9. What part did the pastor's personality have in it?

10. What aid or handicaps in the architectural setting?

11. Was there any relation between this worship type and the economic situation or problems of the community?

12. Was the appeal purely individualistic or were there social motivations and objectives?

## Autumn Reading

After such a summer of free exploration and meditation on what he has seen and heard, a man may well return to his books with renewed interest and a determination to delve more deeply into the historical background out of which Christian worship has come and the organizing principles which underlie beautiful and uplifting worship services in our present age.

In outlining the rest of this study from the books on the subject I am not assuming that all exploration of current practice is over. Quite the contrary! Having found how interesting this sort of research can be, I am assuming that it will be continued with growing insight throughout the year as opportunity offers. Several Jewish synagogues can be visited and an early morning service at a Greek Catholic church and a midnight Christmas mass at a Polish Catholic church. "Wings Over Jordan," and other radio programs may also make their contribution.

But after all, there is no substitute for books, the condensed and recorded thoughts of scholars and leaders in the art of worship whose thoughts we can think after them as we read. In the following reading course I have made the arrangement not by months but by topics. Not all topics require the same length of study and, on the other hand, not all students are equally concerned about all topics. But, by and large, he who would equip himself for the high task of leadership in public worship, will do well to explore all these topics, read as widely and think as deeply about them as he can.

In suggesting books I assume that the student will buy some which are of basic importance, his working tools as it were, but that many more he can borrow from the library of some theological seminary, college or university. In many cases public libraries will purchase certain of these books if they are requested, especially if they are to be studied not by one minister alone but by a group of ministers. In order to make this reading course as useful as possible, I am also obliged to lay modesty aside and make reference to my own books in this field. I do this not because they are the best, and certainly not because I have any illusions as to their profound scholarship, but merely because they are very simple, elementary and adapted to the student who is beginning in this field, and because, in any case, they are cut according to the pattern of my mind and, therefore, I can best use them as pegs on which to hang the whole course.

#### The Historical Background

As a sort of road-map to this part of his study it may help the student to read, first of all, the chapter on The Historical Background of Christian Worship in my book on *The Art of Conducting Public Worship*.<sup>1</sup> As he reads this chapter he will note various books referred to in it or in the annotated book-list in the appendix. The more important of these which he ought to read or at least browse through carefully are as follows:

W. O. E. Oesterley: *Jewish Backgrounds of Christian Liturgy*.<sup>1</sup>

S. Angus: *Environment of Early Christianity*,<sup>2</sup> *The Mystery Religions and Christianity*.<sup>3</sup>

H. R. Willoughby: *Pagan Regeneration*.<sup>3</sup>

The above books will open up relatively little understood elements in early Christian worship, especially its rootage in Jewish customs and in the mystery religions which played so large a part in Graeco-Roman civilization.

As the student goes on into the medieval development of worship and the revolutionary changes wrought by the reformation, it is hard to recommend specific books. He will need to browse widely in the field of church history finding a chapter in one historical book and a paragraph in another. But he will find much of interest and guidance in books like:

Joseph A. Dunne: *The Mass*.<sup>1</sup>

John F. Sullivan: *The Externals of the Catholic Church*.<sup>4</sup>

C. G. Coulton: *Art and the Reformation*.<sup>5</sup>

Percy Dearmer: *The Church at Prayer*,<sup>6</sup> *Everyman's History of the Prayer Book*.<sup>7</sup>

W. K. Lowther Clarke: *Liturgy and*

*Worship*.<sup>1</sup>

#### Hopes and Needs of the Congregation

After a time spent in historical research, the student may well refresh himself and get a new grip on his subject by turning to a very practical topic: Why do people come to church, anyway? What do they hope to find there? What do they need even beyond their articulate desires? What can worship do to help them? In this area of the field it may help the student to orient himself if he will read first of all the chapter on "Hopes and Needs of the Worshipping Congregation" in my latest book: *Come, Let Us Worship*.<sup>1</sup> This may be followed by the chapter on "What Worship May Do for Men" in the earlier book on "The Art of Conducting Public Worship." Having read these the student may now plunge into Evelyn Underhill's monumental work on *Worship*,<sup>8</sup> or Henry Nelson Wieman's *Methods of Private Religious Living*,<sup>1</sup> or Willard Sperry's classic, *Reality in Worship*.<sup>1</sup> If he reads French he may begin exploring that mine of erudition, *Le Culte*<sup>9</sup> by Robert Will. Various books on psychology, social psychology and sociology have a contribution to make at this point. They are too numerous to list but, by way of illustration, take Harry A. Overstreet *About Ourselves*<sup>10</sup> and W. I. Thomas, *The Unadjusted Girl*<sup>11</sup>.

#### Symbolism

The student should now begin a continuing study of the materials available for worship. He will soon discover that to understand them and use them he must explore the meaning of symbolism and become acquainted with the great worship symbols. After all, the materials of worship are all in some sense symbols—candles, creeds, altars, vestments, hymns and prayers all stand for deeper meanings and are essentially symbolic. Hence the need to seek a better understanding of the philosophy of symbolism and to know the form and meaning of the great Christian symbols. A profound little book here is Alfred N. Whitehead: *Symbolism*.<sup>1</sup> The student will also profit by knowing F. Edward Holme: *Symbolism in Christian Art*<sup>12</sup> and F. R. Webber: *Church Symbolism*. This latter book is by a Lutheran who is a veritable evangelist for high church ideas, but he knows a lot about symbolism, too! There are chapters in Sperry: "Reality in Worship," and Von Ogden Vogt: *Art and Religion*<sup>13</sup> which you ought to read now also.

#### Literary Materials of Worship

Except in churches with a prescribed liturgy, the modern minister is completely free to use the rich and varied material, ancient and modern, now

available for him. Some of it is very ancient. All of the contents of the Episcopal Book of Common Prayer, the Roman Catholic Missal, the Presbyterian Book of Common Worship are his to use. There are also almost innumerable other books full of valuable worship material. Out of them all let me draw his attention, at least, to these:

Morgan Phelps Noyes: *Prayers for Services*.<sup>2</sup>

Thirkield and Huckel: *Book of Common Worship*.<sup>14</sup>

Walter Rauschenbusch: *Prayers of the Social Awakening*.<sup>1</sup>

Joseph Fort Newton: *The Altar Stairs*.<sup>15</sup>

Wm. E. Orchard: *The Temple*.<sup>15</sup>

Robert Louis Stevenson: *Vailima Prayers*.<sup>2</sup>

John Haynes Holmes: *Readings from Great Authors*.<sup>16</sup>

Caroline M. Hill: *The World's Greatest Religious Poetry*.<sup>1</sup>

Inter-church Hymnal: *The Aids to Worship Section*.<sup>17</sup>

In this connection chapters on "The Words of Worship" and "Prayer as the Heart of Worship," in my earlier book, may well be read as well as the chapters on "The Bible and Worship" and "Materials for Worship Programs" in my later one. After all, the Bible is the supreme and ultimate source of worship material, and in that connection be sure to read several chapters in Andrew W. Blackwood: *The Fine Art of Public Worship*.<sup>18</sup>

#### Prayers in the Worship Service

What the elevation of the host means to the Roman Catholic, the prayers of the worship service ought to mean to the Protestant—the moment of supreme sanctity, when the presence of God is most clearly apprehended. I have said what I felt to be most important about the ministers' prayers in the chapter, "Prayer as the Heart of Worship" in my earlier book on *The Art of Conducting Public Worship*.<sup>1</sup> With that chapter in the background, the student would do well to go directly to the great prayers available in the list of books given in the preceding paragraph and study them carefully both as to content and literary form. He may then well try writing out his own prayers and criticizing them as to their compactness, definiteness, warmth and human understanding, adaptation to people's needs and their reverence and truly Christian spirit in the sight of God. The minister may prefer not to read his prayers. He may feel that they should find spontaneous utterance at the very moment of worship, but the practice of writing prayers will greatly deepen and enrich his power of free prayer.



### The Order of the Worship Service

All this material, however, needs to be organized according to some definite pattern. Protestant services in the past in this country have often lacked this sense of ordered unity and progressive development. They have only been what they are so often called, just a string of "preliminary exercises." The student after reading the chapter on The Pattern of the Worship Service in *The Art of Conducting Public Worship* should go on to review what Dean Sperry has to say on the subject in *Reality in Worship*<sup>1</sup> and what Von Ogden Vogt has said in *Modern Worship*.<sup>13</sup> At this point also he may well read a new and well informed book which has just come out, *Form and Freedom in Worship*<sup>19</sup> by Clarence Seidenspinner.

Useful forms of worship services and practical demonstrations of how to organize the wealth of liturgical material inherited from the past and springing up in the present may also be discovered in books like

Thirkield and Huckel: *Book of Common Worship*.<sup>14</sup>

Winnifred Wygal: *We Plan Our Own Worship Services*.<sup>20</sup>

Alice A. Bays: *Worship Programs and Stories for Young People*.<sup>18</sup>

P. H. Lotz: *The Quest for God Through Worship*.<sup>21</sup>

Gladys C. Murrell: *Doorways to Devotion*.<sup>14</sup>

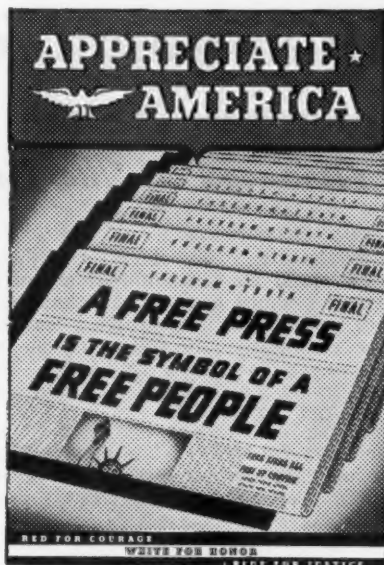
E. K. Ziegler: *A Book of Worship for Village Churches*.<sup>22</sup>

I. G. Paulson: *The Church School and Worship*.<sup>1</sup>

### The Architectural Setting

This includes the whole church building, both exterior and interior, pews, windows, lighting, chancel, choir loft, communion table or altar, cross, candles, vestments and all other accessories which make up the physical background and tools employed in conducting worship services. Here again the student may get an aeroplane view of the problem by reading chapters entitled The Architectural Setting in *The Art of Conducting Public Worship* and those on The Building Problems of Small Churches and The Accessories of Worship in *Come, Let Us Worship*.

Having done this the next step would be to go on and dip deeper into church architecture by reading some good annual on the development of architecture in general, like Sturgis or Cheney, and then settle down to master Von Ogden Vogt's *Art and Religion*. Having done this, one may consult: E. M. Conover: *Building the House of God*<sup>14</sup> for practical details. Many other books mentioned along the way in this study outline will also be found to contain helpful chapters on the ar-



chitecture and accessories of worship. Note especially D. J. Flemings: *Heritage of Beauty*.<sup>23</sup>

### Special Fields of Study

With all this in the background, the student may now select some special field of concentration. This may well be the conduct of the sacraments, where he will find good printed material none too helpful or abundant except as he discovers it in isolated chapters in the books already referred to. Or he may choose a more well-stocked field, the conduct of worship for children and youth. Here he will find an abundance of good books. In addition to books by Paulson, Bays and Lotz, already cited, he should dip into:

Lewis J. Sherrill: *The Opening Doors of Childhood*.<sup>1</sup>

Sweet and Fahs: *Exploring Religion with Eight-Year Olds*.<sup>24</sup>

Mary Alice Jones: *Training Juniors in Worship*.<sup>14</sup>

A. E. Bailey: *The Use of Art in Religious Education*.<sup>25</sup>

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This study program is, of course, not a complete bibliography, but the student who during a year of reading gets acquainted with these books and ponders them will be well launched into an understanding of the problems and possibilities of Christian worship. The bibliographies which many of these books contain will, in turn, lead him out toward new and larger horizons. The glory of such a study is that it is never done but is an enlarging interest that continues and deepens with the years.

### Publishers of Recommended Books

1. The Macmillan Company.
2. Charles Scribner's Sons.
3. University of Chicago Press.
4. P. J. Kennedy & Sons.
5. A. A. Knopf.
6. James Clarke.

7. Young Churchmen Company.
8. Harper & Brothers.
9. Istra.
10. W. W. Norton & Company.
11. Little, Brown & Company.
12. J. H. Jansen.
13. Yale University Press.
14. E. P. Dutton Company.
15. J. M. Dent & Sons.
16. Dodd, Mead & Company.
17. Biglow-Main-Excell Company.
18. Abingdon-Cokesbury Press.
19. Willet, Clark & Company.
20. Women's Press.
21. Bethany Press.
22. Agricultural Missions Foundation.
23. Friendship Press.
24. Henry Holt & Company.
25. The Pilgrim Press.

### HELPING OTHERS WORSHIP

Once I went into an English cathedral on a summer's evening. What makes that service stand out in my mind is not the ancient building, not the vested choir, not the response, not the windows, not the organ, not the bishop who spoke (for he was terrible), but one dear old lady who invited me to sit beside her and found the readings in the prayer book for me, and spoke to me, so graciously, when the service was over. "I magnified the Lord" with her. She helped me "magnify the Lord" with her. She was so sweet, so eager, so generous, so friendly, so Christian, so much in earnest, that she made the service for me—even the poor preaching was overlooked.

Do you help others worship? Do people catch enthusiasm from you? Does your face shine, are your eyes bright, do you sing, pray, commune, listen with all your heart and soul? That would be "sharing" of the proper sort. From *The Twentieth Century Quarterly*, from article by John R. Ewers; The Twentieth Century Press.

### TRUE VALUES IN SMALL SPACES

The true values are not concerned most of all with the size of the room we live in, but with the quality of beauty with which the spirit may invest it. Fra Angelico, whose name is immortal among the painters of Italy, spent most of his life in a monastery. The most beautiful work that he has left is on the walls, not only of the chapel, but of the dining room and cells and common corridors of the old monastery of San Marco in Florence. He peopled those narrow spaces with the faces of saints and angels. He brought under those low roofs the glory of heavenly wings. And what he did with his brush is a parable of what the true imagination of the soul can do. It can glorify what we suppose to be the small spaces of our unsatisfied personalities with the colors of the immediate meaning of God. From *Great Men of the Bible* by Walter Russell Bowie; Harper & Brothers.



# A Sermon Calendar for a Year

July 1941—June 1942

*Compiled and Arranged by Thomas H. Warner*

July 6. (Independence Sunday).

Topic: Wake Up America!

Hymns: Come Thou Almighty King. Nearer My God to Thee. God Bless Our Native Land.

Scripture Lesson: Matthew 7:15-29. Text: Jeremiah 9:23, 24. "But let him that glorieth glory in this, that he understandeth and knoweth me."

I. Some 2,500 years ago, the Jewish nation was on the road to ruin. It had rejected God's leadership and was relying upon its own resources—on its knowledge, power and wealth.

II. A young priest, Jeremiah, was alarmed by the situation. He talked plainly and persistently to his fellow citizens. He did not confine his remarks to spiritual matters, as preachers are sometimes told to do. He said much about national affairs and predicted the fall of the kingdom. Like all reformers, he incurred the displeasure and denunciation of the politicians and grafters.

III. The keynote of his message is found in Jeremiah 9:23, 24. His thesis was that the Jews were doomed to defeat because they depended upon their wisdom, might and riches, and ignored God.

IV. Modern nations have been doing the same thing. America is a conspicuous example.

a. We have gloried in our wisdom. That is, in our intelligence. Do we not have the finest system of universal education in the world? Do we not have the biggest and best universities in the world? Therefore are we not the most intelligent nation on the face of the earth?

b. We have gloried in our might. That is, in our power. Do we not have greater resources than any other nation? Are we not the biggest and strongest civilized nation in the world? Did we not win the World War? Are we not able to lick the world?

c. We have gloried in our riches. That is, in our wealth. Have we not millionaires and multi-millionaires? Do not scores of Americans pay more than a million dollars income tax each year? Are we not the creditor nation of the world? Does not the average American have a larger income and enjoy more comfort than the average citizen of any other country?

V. We have made the mistake that the Jews made. We have ignored God and his requirements. We have failed to put first things first. The primary thing is to know God and obey him. Both as a nation and as individuals we have failed to do this.

The directors of French coinage ordered the motto, "May God protect France," deleted from their coins. Theodore Roosevelt had the motto, "In God we trust," removed from our gold coins.

VI. Wake up America! Seek first the kingdom of God and his righteousness.

Carlyle said: "The older I grow, and I now stand on the brink of eternity, the more comes back to me that sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes, 'What is the chief end of man? To glorify God and enjoy him for ever'."

Talmage had this as his creed: "The glorious Lord—to trust him, love him, and obey him, that is all that is required. To that creed I invite all mankind."

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July 13. (Summer Meditations in the Gospel of John.)

Topic: Worship.

Hymns: O Worship the King. My Faith Looks Up to Thee. Saviour, Again to Thy Dear Name We Raise.

Lesson: John 4:1-26. Text: John 4:24: "God is a Spirit: and they that worship him must worship him in spirit and in truth."

I. We have here a great saying of Jesus about worship.

II. Jesus was on his way from Judea to Galilee. He went through Samaria. Near Sychar was Jacob's well. They reached it about noon. Jesus sent his disciples to buy food. While he waited a woman came. Jesus asked for a drink. She was surprised, for the Jews and the Samaritans were not friendly.

III. Jesus introduced the subject of eternal life. He said the water in the well would only quench thirst temporarily, but he had water to give which would satisfy for ever.

IV. The woman introduced the subject of worship. The Jews said Jerusalem was the place to worship. The Samaritans said Gerizim was the place. (Tradition said the Tabernacle was buried there.) Jesus said the place did not matter.

V. Worship is indispensable. The Psalmist wrote, My soul thirsteth for thee, my flesh longeth for thee.

In the mountains of Guiana is a log chapel. Upon the altar is a portrait of Gladstone. He is the diety of that chapel. For years a small body of people have joined in this strange homage. Men will worship something.

VI. It is necessary to have places of worship. The Psalmist wrote, I was glad when they said unto me, Let us go into the house of the Lord.

Some say they can worship God without going to church. But as the Outlook said: "If they stay away from church, it is not to read devotional literature, but the Sunday newspaper: if they eschew the gatherings of men and women for public worship, it is not to seek more worshipful and reverential companionship."

VII. We worship God aright when we worship him in spirit. Because God is a spirit, he requires us to worship him in spirit.

VIII. We worship God aright when we worship him in truth. That is, when we worship him sincerely. Josh-

ua said, Now therefore fear the Lord, and serve him in sincerity and in truth.

IX. We cannot afford to neglect worship. Dr. Cuyler said, that in his last interview with Gladstone, the great statesman said: "Amid all my heavy labors and cares I do thank God for the Sabbath, with its blessed rest for body and soul."

X. Too many churches close during the summer season. During the summer of 1929, there appeared on the bulletin board of a Cleveland church this announcement: "Sunday School and Church Services will be resumed September 8. Worship God in Spirit and Truth." I wonder how many noticed the irony in that announcement.

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July 20.

Topic: Eternal Life.

Hymns: Love Divine, All Love Excelling. Lead Kindly Light. Still, Still With Thee.

Scripture Lesson: John 10:22-40. Text: John 10:28, 29. "And I give unto them eternal life."

I. We have here a great saying of Jesus about eternal life.

II. During the last year of his ministry Jesus went to the Feast of Dedication. The Jews asked him to tell them plainly if he was the Messiah. He answered that he had told them already and they believed not; his works bore witness of him; his sheep heard his voice, he knew them, and they followed him. Then he said, I give unto them eternal life.

III. According to Jesus, the Christian is perfectly and permanently protected. This idea is basic to religion. It finds expression in Psalm 91. It is confidently asserted by Paul in Romans 8.

IV. According to Jesus, the Christian will never die. Immortality is one of the great ideas that all men hold. Humanity says with Victor Hugo, "I feel in myself the future life."

General Booth told of an interview with the king of Denmark. At parting the king said, "General Booth, we shall meet again." "Yes, your majesty," he replied, "we shall meet again over the river." "Yes, over the river," the king repeated. And that is the universal belief.

V. According to Jesus, the Christian has eternal life. The idea is beautifully expressed in Moffatt's translation of Psalm 16: "I keep the eternal at all times before me: with him so close I cannot fail. And so my heart and soul rejoice, my body rests secure; For never wilt thou let me sink to death nor leave thy loyal one to the grave; Thou wilt reveal the path of life, to the full joy of thy presence, to the bliss of being close to thee for ever."

VI. But is this saying of Jesus valid today? Modern science and philosophy have created an atmosphere of negation, and robbed many of their confidence and joy. But this cannot be per-

manent. As a bishop of Ripon said, "You cannot silence love with an argument, nor slay man's noblest aspirations with a sneer, nor wither his loyal faith with a sarcasm."

VII. I believe this saying of Jesus is still valid. Competent scientists and philosophers say it is. They base their belief largely on the persistence of life.

Basil King in his book, *The Conquest of Fear*, contends that in the long years of evolution nothing has ever permanently defeated the life principle. This principle has reached its highest development in human beings. It is not reasonable to suppose that it will be defeated by what we call death.

The author of *Chaos and Creed* says: "For two reasons I believe myself eternal: Jesus' character survived death, and my character, like his, is eternal. Further, I cannot believe that evolution would devote incalculable millions of years to the perfecting of personality, only to annihilate it in a moment."

VIII. This saying of Jesus can be confidently accepted. It has sustained millions in life, and comforted them in death.

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July 27.

Topic: Fear.

Hymns: God Is Love; His Mercy Brightens. Jesus, Saviour, Pilot Me. How Firm a Foundation.

Scripture Lesson: Matthew 6:25-34. Text: John 14:1. "Let not your heart be troubled."

I. We have here a great saying of Jesus about fear.

II. The oldest religion in the world is Animism. Experts say that it is still the religion of one-tenth of the race, and that traces of it are found in all religions including Christianity. It teaches that spirits exist apart from matter, that most of them are malevolent, that they must be appeased, and that they are to be feared. The element of fear can be traced back to this primitive religion.

In his *Popular Astronomy*, Flammarion says that the ancient poems of India record the fears of primitive man at the approach of night, "The sun, the good sun, has completely disappeared in the west. Is it certain that he will return in the morning? If he should return no more, no more light, no more heat. How shall we recover the lost fire? How replace the beneficent sun? . . . Ah, see the dawn which brightens slowly. Behold the light. Sun, king of the heavens, be blessed. Oh, never forget to return."

III. Fear is prevalent now, notwithstanding the vast experience of the race. But the Christian should be unafraid.

Spurgeon said: "I once told my congregation that I had passed through a season of doubt and fear. One of my elders said to me, 'Sir, I am sorry you told the people that. Just suppose you had been swearing or stealing, you would not have told them of it.' 'No,' I answered, 'that would be a terrible thing.' 'Well,' replied he, 'I don't think it is much worse than disbelieving God, and if you go and tell the people that you set them a bad example.' And he was right."

IV. Is there a cure for fear? Yes. The psycho-analyst has his. The Christian Scientist has his. Jesus has his. It is very simple, believe in God, believe in me.



V. Jesus said, Believe in God. That is what the ancients did. The Psalmist said, "What time I am afraid, I will trust in thee." Job said, "Though he slay me, yet will I trust in him."

VI. That is what we moderns must do. Bishop Thoburn was returning to India. He sat at the captain's table with a group of intellectuals. At every meal they engaged in brilliant scientific and philosophical discussions, in which religion was disparaged. The last day out, a lady said to him, "They did not intend to be discourteous, I hope you have not been disturbed by the discussions." "O no," he replied, "I have known God for thirty-four years."

VII. Jesus said, Believe in me. He has proven eminently trustworthy. Dr. Grenfell said: "The experience of my own faith, feeble as it has been, affords me a testimony I cannot escape from, that the trial of it in action justifies all the claim Christ made for it."

VIII. The difficult present is here. The unknown future is ahead. What attitude shall we take? There is a Hebrew tradition that two families were celebrating the Passover together. The firstborn of one ate with a light and thankful heart, talked rejoicingly of God's wonders and goodness, and with bright anticipations of the freedom so soon to be entered upon. But the other firstborn was gloomy and fearful. The attitude of the second firstborn is the one most people take. But the attitude of the first is the attitude that Jesus recommends.

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August 3.

Topic: Prayer.

Hymns: O Gracious Father of Mankind. My God, Is Any Hour So Sweet. Lord, What a Change Within Us.

Scripture Lesson: Luke 11:1-13. Text: John 14:14. "If ye shall ask anything in my name I will do it."

I. We have here a great saying of Jesus about prayer.

II. Dr. Jowett said that Jesus never made a choice without prayer. Seven times in the gospels reference is made to his petitions. He prayed because he knew the Father heard him. Because he knew the Father would grant his

requests. He prayed for himself, for his friends, for his enemies, in fact for everybody.

III. Jesus taught his disciples how to pray. He did this in a series of lessons, given at different times. Our text is one of them.

IV. Jesus taught that prayer is simple. It is asking, If ye shall ask. Therefore all can pray.

A woman had a sick child. She saw some grapes in a royal conservatory. She asked the gardener to sell her some. He refused. The king's daughter heard his refusal, and said, "My father is not a merchant but a king. His business is not to sell but to give." Then she handed a bunch to the woman.

V. Jesus taught that prayer may be comprehensive. Its scope is unlimited. Whatsoever, anything; these are simple words but they are words of tremendous import.

Bishop Hall said: "Though numberless drops be in the sea, yet if one be taken out of it, it hath so much the less, though insensibly. But God, because he is infinite, can admit of no diminution. Therefore are men nigardly, because the more they give the less they have. But thou, Lord, mayest give what thou wilt, without abatement of thy store."

VI. Jesus taught that there is a condition to the answering of prayer. Only such things as can be asked in his name are granted. In other words, worthy things. To quote Bishop Hall again: "Good prayers never come weeping home. I am sure I shall receive either what I ask, or what I should ask."

VII. Jesus teaches that prayer is answered. I will do it. "Never was faithful prayer lost," said one writer, "some prayers indeed have a longer voyage than others, but they return with richer lading."

VIII. True, prayer is discredited today. We are told that the universe is governed by law. That this law is immutable. That prayer cannot change it, and therefore cannot influence the course of events. Nevertheless experience has proven that prayer is effective. And that is the final test. Prayer does move the hand that moves the universe. More things are wrought by prayer than this world dreams of.

If then, as Sir Oliver Lodge declared, prayer is the forgotten secret of the church, we must learn it again.

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August 10.

Topic: Fealty.

Hymns: Awake, My Soul. Take My Life, and Let It Be. Jesus, Thy Boundless Love to Me.

Scripture Lesson: John 14:15-24. Text: John 14:15. "If ye love me, keep my commandments."

I. We have a great saying here about fealty.

II. Fealty is a word which is seldom used now. But it is a good word. In olden times it meant the allegiance of a vassal to his lord. Its modern meaning is devoted fidelity, loyalty. What Jesus is saying here is, "If a man love me he will be loyal to me, he will do what I tell him to do."

III. Jesus' teaching is singularly free from repetition. But he repeats this precept over and over again. First, in the text. Then in verse 21, he says, "He that hath my commandments and keepeth them, he it is that loveth me."



Then in verse 23, he says, "If a man love me he will keep my words." And in verse 24, "He that loveth me not, keepeth not my sayings."

IV. The test of love then is obedience. Lip service is not enough. Not they that say, Lord, Lord, shall enter into the kingdom, but they that do God's will.

V. Jesus' commands are reasonable. In his first letter (5:3), John says, "For this is the love of God that we keep his commandments, and his commandments are not irksome." Jesus said, "My yoke is easy and my burden is light."

Swami Yogananda said at a dinner in Cleveland: "God is not a terrible big thing with a javelin, ready to handle you as though he were a detective. He is a friend, a close personal force in all our lives."

VI. But Jesus' commands are exacting. Sometimes they call for self-denial and sacrifice.

Jenny Lind left the stage, and confined herself to concert singing. A friend saw her on the sands, at the seaside, with a Bible on her knee, looking out upon the glory of the ocean. He asked: "How was it that you abandoned the stage at the very height of your success?" She answered: "When every day it made me think less of this," laying a finger on the Bible, "and nothing at all of that," pointing to the sunset, "what else could I do."

VII. The loyal Christian enjoys divine love and fellowship. Jesus says in verse 21, "He shall be loved of my Father, and I will love him, and will manifest myself to him." And in verse 23, "My Father will love him, and we will come unto him and make our abode with him." And in verse 16, "He shall give you another comforter that he may abide with you for ever."

VIII. This is the era of tests. They are being applied to everything, everywhere. Let us test ourselves by Jesus' standard. Are we making an honest effort to understand his precepts and to practice them?

John Stuart Mill said: "Not even now would it be easy to find a better translation of the rule of virtue, from the abstract into the concrete, than to endeavor to live so that God would approve our life."

When Gladstone was twenty-two, he wrote in his diary, "May God use me as a vessel for his own purposes." That prayer we might well repeat.

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August 17.

Topic: Peace.

Hymns: When Morning Gilds the Sky. Peace, Perfect Peace. Dear Lord and Father of Mankind.

Scripture Lesson: Galatians 5:13-26. Text: John 14:27. "Peace I leave with you, my peace I give unto you."

I. We have here a great saying of Jesus about peace.

II. Isaiah predicted that the Messiah would be the Prince of Peace. It is perfectly fitting that he who came to bring peace should leave peace as his legacy to the world.

III. This peace is for the sinner. A sinful woman anointed the head of Jesus with ointment, bathed his feet with tears and wiped them with her hair. He said, "Thy sins are forgiven thee: Go in peace."

When Luther received pardon he was on a sick bed, from which he soon re-

covered. Christmas was near. He said that he took part in the services with sweet emotion, his whole being thrilled with peace and joy.

IV. This peace is for the invalid. A woman had been ailing for twelve years, and no one had been able to cure her. As Jesus passed, she touched him. He healed her, and said, "Go in peace."

One Easter, a sunrise serenade was given to Sankey, who was blind and bedridden at his home in Brooklyn. When he heard the first notes of "God Will Take Care of You," he asked that the windows be opened. In succession the singers rendered his favorites, and as they sang there came into his soul "Sweet Peace, the Gift of God's Love."

V. This peace is for the perplexed. The disciples were together in Jerusalem. The Master had disappeared. Startling events had taken place. The future looked dark, and they were anxious. Then Jesus came and said, "Peace be unto you."

Charles Kingsley wrote: "Do today's duty, fight today's temptation, do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them."

VI. This peace is for the world. Jesus is the Prince of Peace. World peace has always been desired. Numa Pompilius, the second emperor of Rome, because he loved peace altered the beginning of the Roman year. It formerly commenced with March, which Romulus had appointed because he loved Mars the god of war. But Pompilius changed it to January because Janus was the god of peace.

VII. Peace seems far off today. In 1928 Ambassador Herrick said: "When the war was finished we thought we would enter a paradise. We thought peace would come like the rising of the sun. . . . We didn't realize we could not return into peace with all these troubles behind us. . . . After ten years everybody made faces at his neighbor, and we were discrediting millions of those who died to make this possible."

VIII. But we must not lose heart. Some day the world will walk in the footsteps of Jesus, and accept his legacy of peace.

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August 24.

Topic: Solicitude.

Hymns: Lord of All Being Throned Afar. Breathe on Me, Breath of God. Nearer, My God, to Thee.

Scripture Lesson: John 17:1-15. Text: John 17:9. "I pray for them."

I. We have here a great saying of Jesus about his solicitude for his followers.

II. Jesus concluded his talk to his disciples with a prayer. It is the only lengthy prayer of Jesus on record. It is a matchless prayer.

III. Jesus prayed that he might be glorified. That is, honored. He was about to pass through a humiliating experience. He did not want to lose the respect of his disciples or of the world. His petition has been answered. Jesus has not lost the respect of men. He is revered wherever he is known.

Rousseau asked two questions: "Is it possible that Jesus should be a mere man?" "Where is the man who could so live and die?" He said: "If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."

IV. Jesus prayed that his disciples might be kept from falling. He had kept them while he was with them, now he transferred them to his Father's care. That is still a timely prayer. There is ever danger of the Christian falling away.

V. Jesus prayed that his disciples might be kept from the evil one. He did not ask that they should be taken out of the world, but he asked that they should be kept from the malign influence of Satan.

Edison wrote in his Diary, "Satan is the scarecrow in the religious cornfield." But he is more than that.

VI. Jesus prayed that his disciples might be sanctified. That is, consecrated, set apart for service. He had consecrated himself to his task, he desired that they might be consecrated to theirs.

When Morrison, the pioneer missionary to China, began his work, he was taunted by a man who asked, "Do you really think that you will make any impression on this great empire?" Morrison replied, "I expect God will." And he did.

VII. Jesus prayed that his disciples might be united. He asked that the union which existed between the Father and himself might also exist between his followers. This would indicate to the world that the Father had sent him, and that the Father loved him. That is still a timely prayer. Unity comes slowly.

VIII. Jesus prayed that his disciples might be with him. He desired that they might ever be at his side, so that they might behold his glory. That petition will be answered one day. We shall see him face to face. We shall be like him. We shall be forever with the Lord.

A man was converted at the age of sixty. He could not read. His daughter taught him to read, and in the fifteen years before his death he read the New Testament through three times. When the end drew near, he asked his daughter to bring the Testament and Psalms. He read the fourteenth chapter of John, left the book open at that chapter, clasped his hands over the book, and went to be with his Saviour.

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August 31 (Labor Sunday).

Topic: The Worker's Wage.

Hymns: Holy, Holy, Holy. O God, Who Workest Hitherto. O Son of Man, Who Madest Known.

Scripture Lesson: Leviticus 19:9-18. Text: Luke 10:7. "The laborer is worthy of his hire."

I. In Luke 10 we have the story of the commissioning of the seventy. This story is peculiar to Luke. The seventy received a commission similar to that of the twelve. But the seventy were given a larger field—they were to go to the Gentiles as well as the Jews.

II. The commission contains a significant statement. "The laborer is worthy of his hire." This applies to secular work as well as religious work. Hebrew employers were frequently warned against holding back the wages of their employees. And James wrote: "See, the wages of which you have defrauded the workmen who mowed your fields call out, and the cries of the harvesters have reached the ears of the Lord of Hosts." 5:4. (Moffatt)

III. One hundred years ago the right



of workers to unite, to strike, and to have a voice in regard to wages and working conditions was completely denied. The famous case of the six men of Dorset occurred at that time. The record says that they were God-fearing men, two of them lay preachers. They were charged with conspiracy against law and order—that they had conspired to get their wages of \$1.75 a week raised to \$2.00.

They were tried by a jury of landowners, convicted, and sentenced to seven years in the penal colony of Botany Bay, the English Devil's Island. In their plea they pointed out that they had "injured no man's reputation, character, person, or property; that we only united together to preserve ourselves, our wives and our children from degradation and starvation."

In passing sentence, the judge said: "Not for anything that you have done, or that I can prove you intended to do, but as an example to others, I consider it my duty to pass the sentence of seven years transportation across his majesty's high seas."

IV. Tremendous progress has been made since then. Now the tables are turned, and the rights of the worker are safeguarded. He can bargain collectively. He can strike. He can get unemployment insurance. He is entitled to a pension in old age.

V. The worker should not forget that good wages and good working conditions demand good work. Ruskin warned manufacturers that if they produced bad work the national credit must suffer. He also warned workers that if they made increased wages the main object in life, that their work would suffer, and they would ultimately feel the domestic misery resulting from stagnation in manufactures.

VI. On this Labor Sunday let us honor the workers. We owe them much.

Writing in the *Rambler*, Dr. Johnson said: "All the performances of human art, at which we look with praise and wonder, are instances of the resistless force of perseverance. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals. If a man were to compare the effect of a single stroke of the pickaxe, or of one impression of the spade, with the general design and last result, he would be overwhelmed by the sense of their disproportion. Yet those petty operations, incessantly continued, in time surmount the greatest difficulties; and thus mountains are leveled, and oceans bounded, by the slender force of human beings."

September 7 (Kingdomtide).

Topic: How Can the World Be Made Better?

Hymns: Eternal God, Whose Power Upholds. Thy Kingdom Come, O Lord. I Heard the Voice of Jesus Say.

Scripture Lesson: Ezekiel 36:21-38. Text: Ezekiel 36:26. "A new heart also will I give you."

I. The human race needs regenerating. All are agreed upon that. Never was the need more patent than today. Lawlessness is rampant.

II. How can the race be regenerated? In other words, How can the world be made better? Various schemes have been suggested and tested.

III. Some believe education will regenerate the race. The Humanists say that as knowledge spreads morality



will increase. Education is good, but experience shows that it does not regenerate.

IV. Some believe discipline will regenerate the race. Discipline is necessary. As Publius Syrus said, "It is cruelty to the innocent not to punish the guilty." But experience shows that discipline does not regenerate.

V. Some believe civilization will regenerate the race. Civilization is desirable, but experience shows that it does not regenerate. If it did all civilized countries would be crimeless.

Bishop Colenso once tried the experiment with a group of Zulu boys. Every one relapsed into slavery. He then went to the American Board missionaries, gave them \$250, and said, "You are right, I was wrong."

VI. Some believe elimination will regenerate the race. Nietzsche was the great apostle of this doctrine.

Bernard Shaw is one of its exponents. Some time ago he denounced the commandment, "Thou shalt not kill." He said that society ought to kill, not only the unfit, but those whose life does not justify existence, socially judged. If he did not make it clear that he did as much for the community as the community did for him, he ought to be sent to the lethal chamber.

VII. God's method of regenerating the race is to change human nature. This message came to Ezekiel: "I will give you a new nature, and I will put a new spirit into you. I will take away your hard nature and give you a nature that can be touched." (Moffatt).

Jesus criticized the Pharisees for making the outside clean while the inside was corrupt. Paul advised the Ephesians to put away the old nature, to be renewed in their minds, and to put on the new nature, which is renewed in righteousness.

VIII. God's method of regenerating the race is the only effective method. General Booth said: "The taproot of our social ills lies far behind pauperism, and deeper down than the actualities of everyday life. Without the supernatural power of the divine spirit, no scheme, social, political, or educational, will ever be able to grapple with it."

IX. In proportion as the church emphasizes this method it will be successful. Rider Haggard said that if he was asked to find a motto for the Salvation Army he would choose the word, Regeneration. "I have seen the men the Army has reached, and I know that they express a miracle, the miracle of regeneration, the miracle of the new birth."

\* \* \*

September 14.

Topic: A Quest That Failed.

Hymns: Awake, My Soul, and With the Sun. Since Jesus Is My Friend. Strong Son of God, Immortal Love.

Scripture Lesson: Ecclesiastes 1. Text: Ecclesiastes 1:2. "All is vanity."

I. In 1932 Will Durant published a book entitled, *On the Meaning of Life*. It is made up largely of replies to a letter he sent to prominent people throughout the world.

In his letter he said: "I am attempting to face the question which our generation perhaps more than any other seems always ready to ask and never able to answer, What is the meaning or worth of human life?"

The replies indicated that there is no answer to the question. They may be summed up in the reply of George Bernard Shaw, "How the devil do I know? Has the question any meaning?"

II. The same question was raised some 2,000 years ago by the writer of Ecclesiastes. Scholars are not agreed as to its literary character. Some say it is an autobiography. Some that it is an elaborate work, with a carefully worked out plan. Some that it is a collection of observations without any arrangement. Some that it is a dialogue between two characters. A wearied seeker and a correcting teacher.

III. Scholars are not agreed as to its teaching. Some say it shows the vanity of all earthly things. Some that it points out the greatest good. Some that it proves the immortality of the soul. Some that it shows the limits of philosophy and the excellence of religion. Some find in it Stoicism, or absolute resignation; some Epicureanism, or sensuality; some Pessimism, or dark foreboding; some, Fatalism, or inevitable necessity; some Skepticism, or denial of God; some Hellenism, or the philosophy of the Greeks.

IV. But there is a key to the interpretation of every book. It is its dominant idea. Dr. Morehead says that the key to Ecclesiastes is the expression, "Under the sun." This occurs twenty-eight times, "under the heavens" three times, "upon the earth" seven times. Nearly forty times the author directs attention to the earth and the things in it.

Dr. Plumtre says that Ecclesiastes is an autobiography which relates the experiences of Koheleth. In the Authorized Version Koheleth is translated Preacher. Moffatt translates it Speaker. Macdonald says that it is used as a nickname for Solomon, and was so understood by the first readers of the book.

V. Koheleth was an only son. When his education was finished, his father put him to work on the farm. Then he became a man of the world. Then he became a student. His experiences led him to the conclusion, "All is vanity."

VI. "The greatest question of our

time," says Durant, is not communism vs. individualism, not Europe vs. America, not even the East vs. the West; it is whether men can bear to live without God." He does not answer the question. But Koheleth does, he reached the conclusion that if God is ignored life is inexplicable and futile. And the editor of the book says: "To sum it all up, in conclusion, Stand in awe of God, obey his orders; that is everything for every man." 12:13. (Moffatt).

#### September 21.

**Topic:** Is the Modern Church Impotent?

**Hymns:** Glorious Things of Thee Are Spoken. I Love Thy Kingdom, Lord. Blest Be the Tie That Binds.

**Scripture Lesson:** Ephesians 4:1-16. Text: Acts 5:14. "And believers were the more added to the Lord."

I. The church is a great institution. Originating in the dim ages of antiquity, it has persisted to this day. It has been an important factor in human affairs.

II. The Jewish church was the beginning of organized religion. In his *History of the Christian Church* Moncrief says that the chief contribution of the Jewish church was unique in that it set forth the idea of one God, and the promise of a Saviour.

III. The organization of the Christian church marked a new era in religion. Its dominant idea is that Jesus of Nazareth is the son of God, the supreme revelation of God to men, and the Saviour of the world.

IV. The church of yesterday won the love and devotion of multitudes. It finds expression in the noble hymn of Timothy Dwight, written in 1800, *I Love Thy Kingdom, Lord*. He sings: "Beyond my highest joy

I prize her heavenly ways;

Her sweet communion, solemn vows,  
Her hymns of love and praise."

V. What can we say about the church of today? For one thing it does not command the love and devotion of its members as did the church of yesterday.

President Angell told the Congregationalists of Michigan that the churches are weak in power, not because they are few and small, but because so many of those whose names are on the books are afflicted with spiritual indolence, are torpid with coldness of heart, are dead with inertia.

VI. But this is not true of all churches. When a small church in Iowa celebrated its fiftieth anniversary, it was found that its converts were living in thirty states and foreign countries, that three were ministers, and that hundreds were engaged in Christian work.

VII. What can we say about the church of the future? Some writers say there will be no church in the future. That it is obsolete and will soon pass out of existence.

There are indications that point in that direction. A state superintendent of a leading denomination in Connecticut reported last year that eighty-three of the churches did not add a single member on confession of faith, that "hopelessness and indifference were abroad in the land. Ministers and laymen alike report a spirit of defeatism in some quarters."

VIII. In the early days the Lord

added to the church daily. That desirable situation can be restored.

To quote President Angell again: "The reserved and unused force in many a church is greater than that which is used. It needs to be impressed on every man and every woman that each should strive to lay out some distinctively Christian work to be attempted systematically and faithfully. If every member of our churches should today become a living member, a working member, doing something regularly and persistently to bring in the kingdom of God among men, it would make such a transformation in the life of the church, and in life outside of the church, that we should all be filled with amazement and delight."

#### September 28.

**Topic:** Perplexed Protestants.

**Hymns:** Ye Servants of God. Jesus, Thou Joy of Loving Hearts. All Hail the Power of Jesus' Name.

**Scripture Lesson:** John 1:1-16. Text: Matthew 17:5. "Hear ye him."

I. In an address to ministers, Dr. Walter Horton said there was something lacking in Protestant preaching today, it is the note of certainty. And Dr. J. D. Jones, the popular English preacher said in 1935: "The complaint I often hear about modern preaching is that it is so hesitating, dubious, uncertain."

In an article, "Anchorage in a World of Change," Dr. Ross of the University of Iowa, said: "Youth needs an external authority to say to it this is right, that is wrong. . . . I do not think I am mistaken in believing that others too need this conviction of an absolute morality, and an authoritative voice outside of themselves to keep their bearings in the flux of modern life."

II. Some are finding this authoritative voice in the Roman Catholic church. Dr. Horton told of a friend who was studying in New York. He heard all the great preachers. They preached able sermons, but they had no definite, authoritative message. In despair, he went to a Catholic church. There he heard the voice of authority. It met his need, and he became a Catholic.

III. Is there a supreme authoritative voice for the Protestant? Yes, it is the voice of God. But how can we know what God has spoken? The opening words of the Letter to the Hebrews furnishes the clue: "God, who in many parts and in many ways spake in times past unto the fathers by the prophets, has in the last days spoken unto us in his son." 1:1, 2.

IV. For the Protestant then Jesus is the final authority. In personal matters, in social matters, in political matters, in religious matters. Fortunately his teaching is clear, decisive and simple.

Gamaliel Bradford said of Moody: "Early in life he found in the revelation of Christ in the New Testament the key to life and to the world. Life to him was only intelligible, only livable, in the light of Christian teaching and Christian practice."

V. The Voice declared: "This is my beloved son, in whom I am well pleased; hear ye him." Those who do this find the solution to their perplexities. They know the truth and the truth makes them free.

When D'Aubigne, the French historian of the Reformation, was a stu-

dent at Kiel, he was assailed by doubts. He went to Klenken, an experienced teacher, for help. He refused to refute the doubts of D'Aubigne, saying: "Were I to rid you of these others would come. There is a shorter way of destroying them. Let Christ be to you really the son of God, the Saviour, and his light will dispel the darkness, and his spirit lead you into all truth."

\* \* \*

#### October 5 (Communion).

**Topic:** Elements of Strength.

**Hymns:** All Things Are Thine. Bread of the World, in Mercy Broken. A Parting Hymn We Sing.

**Scripture Lesson:** Acts 2:37-47. Text: Acts 2:42. "They devoted themselves to the instruction given by the apostles, and to fellowship, breaking bread and praying together." (Moffatt).

I. The text gives a brief but suggestive statement concerning the customs and practices of the early Christians. It suggests four elements of strength.

II. One element is instruction. The emphasis is on teaching rather than preaching. In his lectures, *What to Preach*, President Coffin, of Union Seminary, says that the minister should be preeminently a teacher.

III. Another element is fellowship. Fellowship is based upon mutual esteem and appreciation.

The Calvinistic and Arminian controversy was intense in Whitefield's day. One of his friends said to him, "Mr. Whitefield, I heard someone say the other day that we shall see John Wesley in heaven. Do you think we shall?" "Certainly not," replied Whitefield, "John Wesley will be so near the throne and you and I so far off, that we cannot expect to see him." In that spirit Christians can show fellowship.

IV. Another element is communion. True, there is no efficacy in a little bread and wine. But there is great efficacy in the sacrifice of Christ which those elements symbolize.

In his book, *Jesus and Our Generation*, Dr. Gilkey says: "The giant cross, with its tortured sufferer, stands for us on the crest of the centuries, where love at its uttermost met folly and sin at their worst. There, within the shadow, we can see God most divinely at work, overcoming evil with good."

Augustine wrote: "Men can be firmly bound together in no religion, whether true or false, unless they be combined by the common tie of some visible signs and sacraments of their profession."

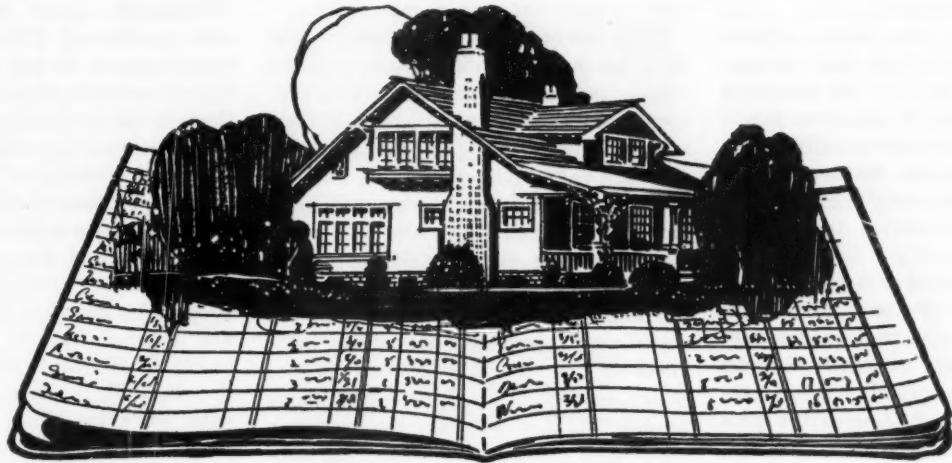
V. Another element is prayer. Prayer is a forgotten art. Communal prayer has almost ceased. This is to be deplored.

A writer says: "In the eyes of many prayer is very unpractical. They tell us that it never fed a hungry child, nor warmed a shivering orphan, nor clothed a naked body. But prayer is the genesis of all philanthropy, and when the world ceases to pray it will cease to help the needy." It might be added that prayer is the genesis of all Christian effort, and that when it is neglected Christian activity declines.

VI. With the passing of time conditions change. The church must adapt itself to new conditions. But these four elements will ever remain, and their recognition will ensure vigorous life.

(Turn to page 24)





## Building Social Security Through Insurance

A Study of Life Insurance, Health and Accident Benefits, Annuities and Pensions

by Robert Cashman\*

A MINISTER has three ways to provide security for himself and his family:

1. Investment of his savings in business ventures; 2. The denominational pension fund; 3. Life Insurance.

A clergyman is handicapped in making profitable business investments. He cannot wisely purchase his own home because his tenure of office in a given community is temporary or uncertain. He is not sufficiently in touch with financial affairs to be sure that a given stock, bond or mortgage is safe. In addition, there might be those in his congregation who would criticize, if he should show evidence of "worldly prosperity."

If adequate, his denominational pension fund would become his best old-age friend, but not all of the denominational pension programs are set up to provide sufficient funds to guarantee him a happy retirement, and fewer still make adequate provision for his wife and family in case of his early or premature death.

His third opportunity then, is an investment in life insurance, which should be supplemental to the pension fund, but may prove equally important, for in life insurance he finds convenience, safety, security and satisfaction.

The origin of life insurance, like that of fire insurance, may be traced, from earliest times, to the protection

of the risks of trade. In Colonial days, marine insurance was provided by individual underwriters as a purely business transaction, on a commission basis. As trade increased, public insurance offices were opened in the larger cities where arrangements could be made to cover the hazards to both trade and life, according to the dangers to be encountered. Usually such insurance was written for a limited term, such as the estimated length of a particular voyage.

### Debt to the Clergy

Life insurance owes its beginnings, on a permanent basis, to the Clergy. The Presbyterian Ministers Fund, chartered in 1759 as "The Corporation for Relief of Poor and Distressed Presbyterian Ministers, and of the Poor and Distressed Widows and Children of Presbyterian Ministers," is the oldest Life Insurance Company in the world which has enjoyed a continuous existence. It had its origin within the church, and while today it is independent of ecclesiastical control, it is under the direction of leaders of the church.

Even before this, the Presbyterian Ministers Fund had been created in Philadelphia as the "Fund for Pious Uses" in 1717, thus becoming the first Life Insurance Company in America. This fund was maintained by annual contributions, rather than by premiums, as we know them today.

### Insurance Program

The carrying of life insurance is a practical application of the Golden Rule. It is a sharing with many, for the mutual benefit of all who participate.

"I think there is one point the preachers have overlooked," said Theodore Roosevelt, "namely—that Life Insurance is applied Christianity. Why? Because Christianity means love, and life insurance is where you do something about it."

Ministers should start to build their insurance programs early—even while they are still in the Seminary, because in this way they form the habit of planning ahead, and they will get the advantage of the lower rates of coverage, with the maximum benefits in later years.

Insurance should not be taken haphazardly, just because a salesman calls, but instead, a definite program should be adopted, which in succeeding years will add progressively to the protection and security of the family. Adequate life insurance should cover at least the following items:

A. In case of untimely death, a fund sufficient to cover expenses of last illness or accident, funeral, and to clear up such debts as would be an embarrassment to those bereaved.

B. Continued income for one's family, at least for the necessary time of adjustment.

C. Security for one's declining years,

\*Business manager of The Chicago Theological Seminary.



supplementing the church pension funds, as may be needed.

While many of the denominations are endeavoring to relieve their clergymen from serious want in old age, their benefits to families of men who die in their younger years are usually insufficient. Thus, great hardship may await the widows and children who are not the beneficiaries of life insurance.

A life insurance settlement need not be made entirely in one lump sum, but may include a partial cash settlement to meet the emergency needs, with the balance spread over a term of months or years, or with the provision of a life annuity to the survivor.

As to security for old age, most ministers are anxious to save a part of their earnings, but do not know how to invest it wisely. Practically all of the larger business ventures such as real estate, stocks, bonds and mortgages, require a substantial outlay of capital cash, which the pastor is not likely to have on hand. His savings accumulate in smaller amounts. Thus life insurance offers him the ideal investment, because it provides both safety and security for his family and he may make his payments in annual, semi-annual, quarterly or monthly installments. It is his private affair, and need not be discussed by the members of his congregation. His policies grow in worth each year, and their loan values provide emergency cash in time of need.

#### TYPES OF INSURANCE

There are many kinds of insurance contracts, among which the following are most commonly purchased:

**Ordinary Life.** This policy requires a stated premium for life, and provides payment of the face value of the policy at the time of death. In mutual companies, offering participation in earnings, the premiums may be decreased by acceptance of the cash value of annual dividends, or the total value of the policy may be increased by allowing the dividends to accumulate. This provision applies also to other policies.

**Limited Payment Life.** Insurance of this type extends for life, but the payment of premiums is limited to a definite term of years, usually ten, twenty or thirty. This contract offers the advantage of protection for life, but confines premium payments to the years of greatest earning power on the part of the insured. For example, a young minister at age 30 may decide to purchase a thirty year Limited Payment Life policy. At age 60 he is insured for life, but his payments are completed. Such a policy, like the Ordinary Life, has generous cash sur-

render and loan values, which may be used to meet unforeseen emergencies.

**Endowment.** With this policy, one does not need to "die to win," for on completion of the payment of premiums, which may cover ten, fifteen, twenty, twenty-five or thirty years, the face-value of the policy is payable to the insured or his designated beneficiary, on such terms as he may elect. The premiums on an endowment contract are higher than on Ordinary Life or Limited Payment Life policies, but insurance is provided during the time covered, and the full amount of the policy is available at maturity. Thus at age 35, if a minister desires upon retirement from active service, to take a trip around the world, or to purchase a home, or to carry out some other cherished project, a thirty year endowment policy would provide not only insurance to his family, but an admirable investment, the proceeds of which would be available to him at age 65.

Some companies have substituted an endowment policy for the Ordinary Life contract, at practically the same premium, payable at age 85. However, only about one person out of twenty will be living at age 85, and almost the same financial result may be secured by surrendering an ordinary life policy for its cash value at that age.

**Term Insurance.** For those whose incomes are small, and whose responsibilities over a given number of years are unusually large, Term Insurance may prove of value. Let us imagine, for example, that a seminary student may be carrying a substantial loan for his education. He wishes to protect his benefactor until he is able to pay his obligation from his future earnings. A five-year term policy might cover this need. Or a minister may have a large family whose plight would be pathetic in case of his untimely death. A fifteen or twenty-year term contract might prove the best means of protection until his children become self-supporting. Such insurance is less expensive, but accumulates no reserve for future benefits. Usually, a term policy may be taken with the privilege of converting it later into other forms of insurance, if desired, with adjusted premiums to cover the new form of contract.

Other types of insurance are available from various companies, some of them combining certain elements of the policies mentioned, and some, adding new features such as accident and health benefits or terms of final settlement, but the four plans of protection listed are the fundamental basis of life insurance for personal and family needs.

**Annuities.** The subject of annuities

has been covered admirably by Dr. William H. Leach in the February, 1941 number of *Church Management*. Supplemental to the provisions of the denominational church pension funds, there is probably no better way for a minister and his wife to invest their savings regularly with a happy anticipation of their declining years, than through the purchase of a Deferred Joint Life and Survivorship Annuity, the annuity payments to begin at a time to be specified in advance. There are many variations of Annuity Contracts, designed to meet the needs of the individual buyer. A conference with one's insurance broker will help to determine the best type of policy for any given case.

#### Accident and Health Insurance

All of the plans made for future security may fall by the wayside unless provision is made also for the emergencies of accident and sickness. A glance at the headings of the daily papers tells the story: "Minister Critically Injured in Head-on Collision"—"Explosion of Church Boiler Severely Burns Pastor of First Church"—"The Rev. Mr. Brown Forced to Retire on Account of Continued Illness." Disability brought on by various causes is a major concern to the minister's home, often requiring employment of substitute preachers, and the payment of doctor bills and miscellaneous other expenses.

Many of the best life insurance companies include accident and health benefits in certain of their policies. Other companies specialize on this feature. Among its many valued contracts, The Ministers Life and Casualty Union, of Minneapolis, issues health and accident policies, covering all accidents and all disabling illnesses. The benefits are in proportion to the premium cost, which ranges from \$12 to \$40 a year. The Clergymen's Co-operative Beneficial Association of Lancaster, Pennsylvania, also specializes on "Sickness, Accident and Death Benefits at Cost," having paid out more than a million dollars to holders of its policies. A report from this organization indicates: That on an average day 4,000,000 or more persons in the United States are disabled by illness. During the past year, 8,800,000 people were disabled by accident. There were approximately 996,483 patients in hospitals every day in the preceding twelve months. The average length of sickness disability is twenty-eight days, and of accident disability, twenty days.

Some underwriters consider ministers as "preferred risks." This is doubtless due to the fact that their occupation is not as hazardous as the average, and that members of the

clergy are of good moral character, desiring always to keep themselves physically fit, for the benefit of their calling. The Ministers Life and Casualty Union of Minneapolis and the Presbyterian Ministers' Fund of Philadelphia, have especially recognized this fact, basing their rates on the longevity of the clergy, and giving ministers the advantage of the lower costs to which it is felt that they are entitled.

#### Cost of Insurance

There are so many good companies issuing so many kinds of policies, combining as they do, various benefits and types of protection, that it seems inadvisable in this message to quote tables of insurance rates, or to attempt comparisons of underwriting institutions. This information is available in almost every community, upon request.

Term Insurance carries the lowest annual premium. Ordinary Life costs more because it builds up a reserve for the insured with benefits in later years. Limited Payment Life contracts carry proportionally higher premiums, because the insured's investment is confined to a definite number of years, while his protection goes on for life. An Endowment requires the highest premium because it returns the face value of the policy to the insured, on maturity.

A comparison of these four rates, as quoted by one of the leading Old Line Insurance Companies in New York is as follows:

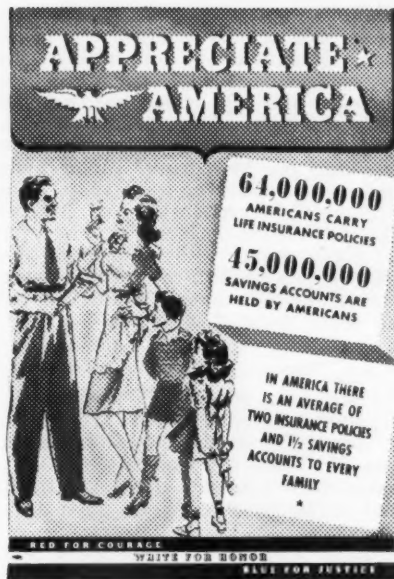
#### Policy Taken at Age Twenty-five

Five Year Term—Annual Premium .....	\$10.61
Ordinary Life—Annual Premium .....	21.49
Twenty Payment Life—Annual Premium .....	31.83
Twenty Year Endowment—Annual Premium .....	49.33

#### Denominational Pension Plans

A debt of gratitude is due from the clergy of America to the far-seeing statesmen of the various denominations who have had the wisdom and the courage to provide pension plans for their ministers on retirement, and relief to widows and orphans in case of untimely death.

The ordinary denominational pension plan is built on sound actuarial principles. It requires an annual contribution from the minister of a definite percentage of his salary, usually from  $2\frac{1}{2}$  to 5 per cent. It is expected that his employer (the church or institution which he serves) will contribute from 5 to  $7\frac{1}{2}$  per cent. On the basis of a total 10 per cent contribution shared jointly by the pastor and his church, it is expected that if a minister has participated in the plan for thirty-five years, he will receive ap-



proximately half his average salary on retirement at age sixty-five. If his participation has been for a lesser number of years, his pension would be proportionately smaller. In certain cases, as a minister approaches retirement, a Joint Pension may be arranged, whereby the amount paid is slightly less, but if his wife survives him, she will receive from fifty to sixty per cent of the amount which he received before his death.

In case of death before retirement, at age sixty-five, the total credits to the account of a participating member of the plan accrue to his wife, if living; otherwise to his minor children, or his estate.

In most of the plans, all contributions are applied directly to the minister's account, and overhead expenses are met either from the income of a special endowment raised for that purpose, or by appropriations from general funds. In the case of some church boards, an additional contribution is credited annually to the minister's account from the income of the pension plan endowment.

Some church boards provide for a disability allowance when retirement before age sixty-five is total and permanent. Others add death benefits, payable on the death of any member in active service, usually not more than seventy-five per cent of his current salary, or more than \$1,000.

In some denominations, pensions may be increased by the payment of annual contributions in excess of the minimum requirements, and in practically all cases, provision is made for the withdrawal of a member from the plan, whereby he may receive back the contributions which he has made, plus interest.

Some of the pension plans provide for a paid-up certificate, whereby a minister may conserve all of the values built up for him during his period of membership. This is a particularly valuable feature if he has been a member for a number of years, and then leaves to enter some other profession, or transfers from one denomination to another.

Great care has been taken to set up the various denominational pension plans on a safe and permanent basis. It is therefore urged that all ministers and churches whose denominations offer such plans should cooperate in them to the fullest possible extent. Delay in taking advantage of the opportunities available would seem inexcusable. For those who are not offered such privileges, or whose denominational pension plans seem inadequate for the provisions of old age, Life Insurance is the answer.

#### Security of Insurance

Insurance does what it intends. It does not fluctuate. It does not yield to depressions. The record of stability in the life insurance companies of America has won the respect and the admiration of the financial world. Insurance is regulated by the state for the good of society. It stands secure. Investments of a policy holder may begin modestly, but it is only the investment so started that will protect his dependents.

According to statisticians, at age forty-five, out of every 100 people born: sixteen are dead; sixty-five are self-supporting; fourteen are dependent; four only have accumulated anything and kept it, though they have had twenty years or more in which to save.

At ages fifty-five to sixty-five, not one in 100 who has lost his financial footing can regain it; and out of every 100 still living, eighty-four are dependent upon children, relatives or charity.

How important it is, then, for every young family to organize its expenditures on a carefully prepared budget system which will make possible not only an adequate provision in case of death, but a generous allowance for an old-age pension in the sunset days of life.

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## Sermons

(From page 20)

"What sort of a church would our church be,  
If every member were just like me.  
Better or worse would our church be,  
If every member were just like me?"

"Were every member of our church to be,  
Just such a member as Christ would see,  
What changes would come to you and me,  
And the gain to our church—what would that be?"

October 12 (Religious Education Sunday).

Topic: The Christian.

Hymns: When All Thy Mercies, O My God. In Life's Earnest Morning. Just As I Am, Thine Own to Be.

Scripture Lesson: Matthew 4:12-25. Text: Acts 11:26. "And the disciples were called Christians first in Antioch."

I. This is Religious Education Sunday. It is a fitting time to consider just what it means to be a Christian.

II. According to the Book of Acts, it was at Antioch that the disciples were first called Christians. The form of the word is Latin, so it may have originated in the Latin-speaking court of the Roman governor. The name was a recognition of the fact that this movement was something more than a new Jewish sect.

III. A Christian is a believer in Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved."

A lady wrote to Queen Victoria and asked what her religious views were. She replied: "The queen humbly relies for salvation upon the merits of her Lord and Saviour, Jesus Christ, and she is glad to state she has peace through believing in him."

IV. A Christian is a disciple of Christ. "Ye shall know the truth and the truth shall make you free."

"I cannot always know and understand The Master's rule;

I cannot always do the tasks he gives  
In life's hard school;

But I am learning by his help to solve  
Them one by one;

And when I understand to say,  
Thy will be done."

V. A Christian is a follower of Christ. "If any man would come after me, let him deny himself and take up his cross and follow me."

A college graduate said: "The way I look at life is this—it matters not whether I have enough to eat or enough to wear; if I can be in a place where, according to my ability, God can use me to the best advantage, that is where I want to be."

VI. A Christian is a witness for Christ. "Ye are the light of the world."

A visitor to the lighthouse at Calais said to the keeper, "What if one of your lights should go out?" He replied, "Never, impossible. Sometimes I feel as if the eyes of the whole world were fixed upon me. Go out, burn dim, never, impossible."

VII. A Christian is a friend of Christ. "Ye are my friends, if ye do whatsoever I command you."

Archdeacon Moule said that when he was traveling in China, he was awakened on a Sunday morning by hearing

the boatman singing, "Jesus is our best friend; I love thee, my Saviour."

VIII. Today I invite all young people to join this goodly company. "Christ appeals directly to the soul with its infinite outreachings, its longings for love and peace and joy, which nothing can satisfy this side of the bosom of God. He says, 'If any man thirst let him come unto me and drink.' He stands over against whatever want there is in the human bosom, whatever hunger there is in the moral faculties, whatever need there is in the imagination, and says, 'He that cometh to me shall never hunger, and he that believeth on me shall never thirst.'"

October 19.

Topic: The Supreme Question.

Hymns: O Jesus, Thou Art Standing. Draw Thou My Soul, O Christ. Jesus, My Lord, My God, My All.

Scripture Lesson: Acts 16:16-34. Text: Acts 16:30. "What must I do to be saved?"

I. Paul and Silas were in prison. They had gotten into trouble by interfering with the business of some fortune tellers. The jailer was instructed to keep them safely, so he put them in the inner prison. At midnight they were praying and singing, and the other prisoners were listening. Then an earthquake shook the prison, and the prisoners were released. The jailer tried to commit suicide, but Paul prevented him.

II. Under these extraordinary circumstances the jailer asked a question, "What must I do to be saved?" That is the supreme question. Paul answered, "Believe on the Lord Jesus Christ and thou shalt be saved."

III. What is it to be saved? It is to be exempt from condemnation and punishment. But it is infinitely more than that. Three different Greek words are translated "saved" in the New Testament. The one used here is the most expressive. It means "to be made or kept sound or safe."

When Dr. Temple was enthroned as Archbishop of Canterbury, he dedicated himself to the perfecting of mind, of body and spirit, so that his life should constantly witness for his master. That is what it means to be saved.

IV. What is it to believe? It is to have faith, or confidence, in one. In his veracity, his integrity, his ability.

a. To believe on Jesus is to accept his teaching. The realm of the spirit is unknown to us. Jesus is the teacher sent from God. He is the great authority in spiritual things.

b. To believe on Jesus is to accept his sacrifice. Jesus did a great thing for the race. He bore its sins in his own body on the cross. Gladstone wrote to his eldest son: "Bear about with you, upon the eye of your mind, the image of Christ in whom we live; especially of Christ crucified."

c. To believe on Jesus is to accept his help. Life is a serious thing. The strongest and best equipped need assistance sooner or later. In these emergencies those who believe seek the help of Jesus, and it is given.

d. To believe on Jesus is to accept his leadership, "Follow me," that was the invitation he gave to his contemporaries. Some made an immediate and unreserved response. Peter said, "We have left all and followed thee."

In the same spirit a modern poet writes:

"If Jesus Christ is a man  
And only a man—I say  
That of all mankind,  
I cleave to him  
And to him shall I cleave away.

"If Jesus Christ is a God—  
And the only God—I swear  
I will follow him through heaven and hell,  
The earth, the sea, and the air."

\* \* \*

October 26.

Topic: Millionaires.

Hymns: Praise, My Soul, the King of Heaven. The King of Love My Shepherd Is. Through the Night of Doubt and Sorrow.

Scripture Lesson: I Corinthians 3:10-23. Text: I Corinthians 3:21. "For all things are yours."

I. In his first letter to the Corinthians Paul had a great deal to say about worldly wisdom. He was not referring to what the world knows, but to its viewpoint, its way of looking at things. It can be expressed in two phrases: "Everyone for himself." "The end justifies the means."

II. Paul did not have a high opinion of worldly wisdom. He said to God it is foolishness. "If you are wise with the wisdom of the present age," he said, "become foolish in the world's sight, that you may be wise in God's sight."

III. Then Paul made a startling statement. "For everything is yours—be it Paul, be it Apollos, be it Cephas, be it the world, be it life, be it death, be it the present, be it the future—everything is yours; and you are Christ's and Christ is God's."

IV. Paul's statement is radical. Some would say it is dangerous. The Christians at Corinth were immature and society was corrupt. Was it wise to give them such teaching? Paul thought it was. And in this mad age, when Christians are still immature, no harm will come from telling them that everything is theirs.

V. The spiritual world belongs to the Christian. Paul, Apollos and Peter were the teachers in this realm. They belong to the Christian.

In Herbert Spencer's *Autobiography* he says he came more and more to look calmly on forms of religious belief, to which formerly he had a pronounced aversion. He expresses a deepening conviction that the sphere occupied by religious creeds can never become an unfilled sphere.

VI. The material world, the cosmos, belongs to the Christian. What a beautiful and wonderful world it is. As Mrs. Browning sings:

"Earth's crammed with heaven  
And every common bush afire with God;

But only he who sees takes off his shoes."

VII. The present belongs to the Christian. Its achievements, its work, its pleasures. The Puritans denied that. But Paul had no hesitation in saying that life and all that enters into it is yours. The fact is that only the Christian gets real pleasure out of life.

VIII. The future belongs to the Christian. Death, and the things to come, are his. We do not know all that we would like about the future life. But enough has been revealed to



awaken the keenest expectation.

"Though earth has still many a beautiful spot,

As a poet or painter might show;  
Yet more lovely and beautiful, holy  
and bright,

Is the hope of the heart, and the  
spirit's glad sight,

In the land which no mortal may  
know."

IX. Finally, the Christian belongs to Christ, and Christ belongs to God. We are children of God, heirs of God, and joint heirs with Christ.

\* \* \*

**November 2 (Temperance Sunday).**

**Topic:** The Genesis of the Liquor Problem.

**Hymns:** My Dear Redeemer and My Lord. Yield Not to Temptation. God Send Us Men.

**Scripture Lesson:** Esther 1:1-12.  
**Text:** Genesis 9:21. "And he drank the wine, and was drunken."

I. The liquor problem is a prominent issue in American life. Should it be manufactured? Should it be sold? If so, how?

II. But it is an old issue. H. G. Wells tells us in his *Outline of History*, that the Aryans were eager users of intoxicating drinks 5000 B. C.

Mythology says that Bacchus was the first manufacturer of intoxicating drinks. It says that he taught the cultivation of the vine, and the preparation of wine. To spread the knowledge of his discoveries he traveled over various countries, and received divine honors everywhere. He is represented as a young man, crowned with ivy and grape leaves, sitting in a chariot drawn by panthers, or by tigers, or lions, carrying in his hand a staff encircled by ivy and grape leaves, and followed by a troop of demons and drunken satyrs.

III. The Bible gives the credit or discredit to Noah. It says that he became a husbandman, and planted a vineyard. That he drank of the wine and was drunken.

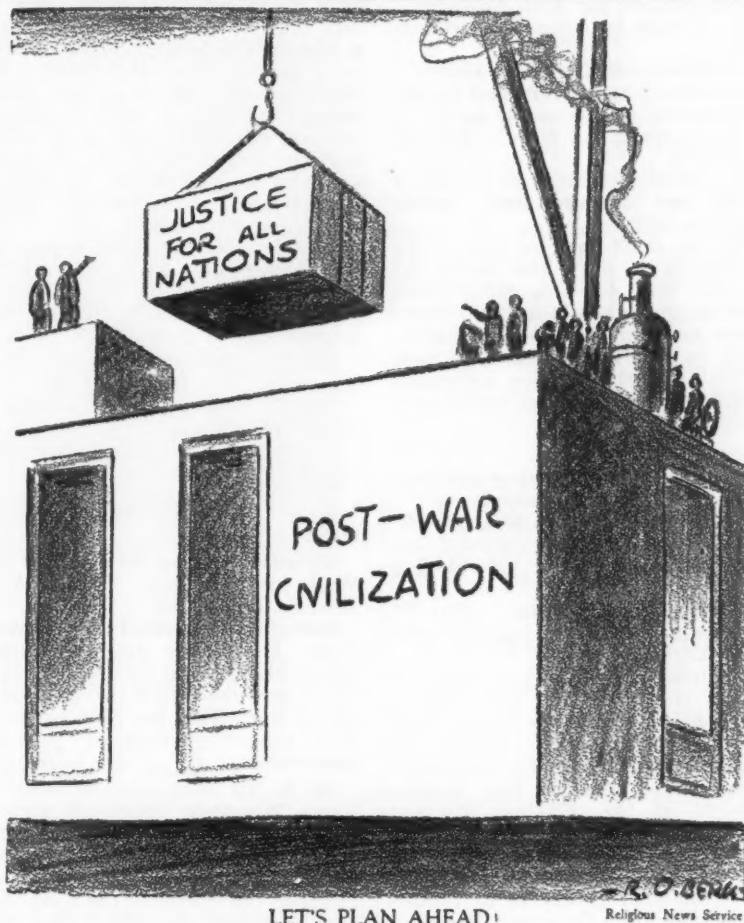
IV. The injurious effects of alcohol have long been recognized. A prophet uttered these words: "But they also have erred through wine and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." Isaiah 28:7, 8.

Washington is quoted as saying that drink was the ruin of half the working men of this country.

Upton Sinclair wrote: "I call it the greatest trap that life has set for the feet of genius, and record my opinion that the Prohibition movement is the greatest step in progress taken by America since the freeing of the slaves."

Mahatma Gandhi said that the liquor shops of India are an insufferable curse imposed upon society.

In a police cell in Hornell, New York, a man said: "I am just all in. I am sixty years old, and I have lived a hard life. I have spent thousands of dollars in the saloons and hotels in this section. Now my money is all gone, I have no friends and no home. I can't live much longer, and I just want a place where I can go and die in peace.



LET'S PLAN AHEAD!

Religious News Service

Boy, take my advice. I've been through the booze game. I was young, wealthy and popular once. Look at me now. You can't beat the booze game. It drags down to hell every man that touches it."

November, 1940, Governor-elect Schricker of Indiana, said that "drunkenness was so prevalent at the Indiana-Purdue football game last Saturday I was almost ashamed to have taken my son to see it." He said he saw women at the game so intoxicated they had to be carried from the Purdue Stadium at the end of the game. "Lack of attention to ordinary morals is what is filling our institutions with inmates," he said.

How much longer shall we allow this menace to persist?

\* \* \*

**November 9 (World Peace Sunday).**

**Topic:** Steps Toward Peace.

**Hymns:** O Zion, Haste, Thy Mission. O Lord of Hosts, Who Didst Upraise. Lead Us, O Father, in the Paths of Peace.

**Scripture Lesson:** Zechariah 9:9-17.  
**Text:** Zechariah 9:10. "His words make peace for nations." (Moffatt).

I. Some 300 years B. C. Zechariah predicted the advent of a Prince of Peace who would speak peace to the nations, and whose dominion would extend to the ends of the earth.

II. In all ages men have sought to promote peace. A council was formed 1,000 B. C. by twelve states of Greece to maintain certain principles of international right. This was the earliest known peace movement.

In 1027 A. D. the "Truce of God"

was established throughout Europe, under the direction of the church, by which warfare was suspended during certain religious seasons.

In 1603 Henry IV of France proposed his "Grand Design" for dividing Europe between the Powers, in order to remove envy, and maintain the balance of power.

The year 1815 saw the inception of the movement for the organization of peace societies in various countries. The American Society was organized in 1828.

In 1864 the Geneva convention was held at the instance of Alexander II of Russia. At this convention the Red Cross flag was adopted as an international emblem.

In 1889 an International Peace Conference assembled at the Hague, on the call of Nicholas II of Russia. Twenty-six nations participated. They bound themselves, so far as practicable, to resort to mediation before resorting to war.

In 1903 Andrew Carnegie gave \$1,500,000 to build the Palace of Peace at the Hague.

During the present century a number of peace conferences have been held. They raised high hopes among the friends of peace. But they have resulted in keen disappointment. Someone has figured that the average life of the peace treaties has been only two years.

III. So far Zechariah's expectation has not been realized. On this World Peace Sunday we find the nations engaged in the most ghastly and deadly war the world has ever known.

We feel like saying with Cowper:  
"Oh, for a lodge in some vast wilderness,

Some boundless contiguity of shade,  
Where rumor of oppression and deceit,  
Of unsuccessful or successful war,  
Might never reach me more! My ear  
is pain'd,

My soul is sick, with every day's report  
Of wrong and outrage, with which  
earth is fill'd."

IV. But we must not lose heart. We must continue to pray and work for peace. In his *Autobiography* Lord Snowden suggests how peace will come. "The new order of peace and brotherhood will be born in the hearts of men, and until that birth treaties, covenants and pacts will not save the world from war."

\* \* \*

**November 16 (Thanksgiving Sunday).**

**Topic:** The First Thanksgiving.

**Hymns:** Come, Ye Thankful People, Come. We Plough the Fields and Scatter. Another Year of Setting Suns.

**Scripture Lesson:** Psalm 107:1-16. Text: Psalm 107:1. "O give thanks unto the Lord.

I. The first Thanksgiving held on American soil was by the Pilgrim Fathers in 1621, shortly after they landed at Plymouth Rock. It was not much of a thanksgiving, for there was not much to be thankful for. It was reminiscent of the English Harvest Home Festival. Matters were about the same in 1622, but a day was observed. In 1623 an expected ship failed to arrive and the prospects of famine were so keen that Governor Bradford ordered a day of prayer for fasting, humiliation and prayer.

II. Edward Winslow, one of the Pilgrims, in a letter, gives an interesting account of the first Thanksgiving. The celebration was held with "glory, honor and praise, with all thankfulness to our good God which deals so graciously with us. Ninety Indians, headed by King Massasoit, shared in the feast.

III. Some years later the Puritan settlers at Nantasket fared little better. On February 9, 1631, provisions had reached the vanishing point. The last flour was baking in Governor Winthrop's oven. It was the day appointed for public fast. At the last moment the ship *Lyon* was sighted. The fast was immediately changed into a feast.

IV. On one occasion, when it was proposed in the assembly to proclaim a fast, a farmer rose and said that the inconveniences they suffered, and concerning which they had so often wearied heaven with their complaints, were not so great as might have been expected, and were diminishing every day. That the earth began to reward their labors, and to furnish liberally for their sustenance. That the sea and rivers were full of fish, the air sweet and the climate wholesome. Above all, they were in full enjoyment of liberty, civil and religious. He therefore thought that reflecting and conversing on these subjects would be more comfortable, as tending to make them more contented with their situation, and that it would be more becoming, the gratitude they owed to the divine being, if instead of a fast they should proclaim a thanksgiving. His suggestion was followed.

V. Writing, in 1940, of the British Harvest Festival, Dr. James Black said: "Curiously enough there have

been many people (I have a few in my own church) who question whether such a service should be held this year. But most people, I am glad to say, argued that never was there a time when our thanks for a good and even bounteous harvest was more needed. What would it have meant for us in this year of agony if we had to face an added burden of need and scarcity? We have surely a particular cause of social gratitude that our main harvests have been unusually early and unusually good. God give us all the grace to praise him thankfully for our mercies in this special year!"

VI. The Psalmist urges us to give thanks to the eternal for two reasons. 1. He is good. 2. His kindness never fails. (Moffatt).

\* \* \*

**November 23.**

**Topic:** Does It Pay to Be a Christian?

**Hymns:** O God, in Restless Living. Walk in the Light. When All Thy Mercies, O My God.

**Scripture Lesson:** Philippians 2:1-13. Text: I Timothy 4:8. "Godliness is profitable unto all things."

I. Everyone wants to get the most out of life. That has always been true. It is especially true of the present generation.

II. In his book, *New Minds for Old*, Esme Wingfield Stratford gives us a clue. He says: "The Sermon on the Mount was for the guidance of a small band of missionary evangelists, who changed the course of the world history. They are told in effect that nothing whatever is worth bothering about except what their leader describes as his Father's business. On that they are to concentrate to the exclusion of everything else."

III. Paul gives another clue. He says that religion makes it possible to get the most out of life. Writing to Timothy, he said: "Train yourself for godliness. Exercise for the body is not useless, but godliness is useful in every respect, possessing the promise of the present and the future life." (Moffatt).

IV. Paul says that religion is profitable now. Many dissent. They say that one cannot be religious and get the most out of life.

But what are the real values of the present life? The accumulation of wealth and self-aggrandizement? Not so. The real values come through the cultivation of the soul and intellect, and through the development of the spirit of sympathy and love. "Did you ever notice that one of the unhappiest people in the New Testament had great possessions, and the other had just made a clear profit of thirty pieces of silver?"

In his book, *The Fool Hath Said*, Beverley Nichols quotes a statement from Aldous Huxley's essays. Huxley suggests that what we need is a new drug "that would make life in all its aspects seem not only worth living, but divinely beautiful and significant." Nichols says that that is just what faith does.

V. Paul says that religion will be profitable in the future. It has the promise of life to come.

Are you in doubt as to a future existence? Then listen to the words of Michael Pupin, the great scientist: "Science gives us plenty of ground for

intelligent hope that our physical life is only a stage in the existence of the soul. The law of continuity, and the general scientific view of the universe tend to strengthen our belief that the soul goes on existing and developing after death."

VI. Paul was right. Religion is useful in every respect, possessing the promise of the present life and also of the future life.

The last words of the great Bible commentator, Matthew Henry, were these: "A life spent in the service of God and communion with him, is the most comfortable and pleasant life that anyone can live."

The Countess of Huntington, who founded the Methodist Connection, said as the evening shadows fell: "All is well, well for ever. I see wherever I turn my eyes, whether I live or die, nothing but victory." Her last words were: "My work is done; I have nothing to do but to go to my Father."

\* \* \*

**November 30 (Advent).**

**Topic:** What Does the Bible Say About Jesus?

**Hymns:** Majestic Sweetness Sits Enthroned. Fairest Lord Jesus. O For a Thousand Tongues to Sing.

**Scripture Lesson:** John 1:1-18. Text: Hebrews 13:8. "Jesus Christ, the same yesterday, and today, and for ever."

I. The most prominent figure in history is Jesus of Nazareth. Lecky, the historian, said: "The character of Christ was never so much or so widely appreciated as at the present day; nor has the difficulty of accounting for him on purely natural principles ever pressed so heavily."

II. What does the Bible have to say about this outstanding figure? Dr. Ray Palmer preached a sermon on "The Study and Knowledge of Christ." He said that no life is long enough to take in all the grandeur and sublimity of it.

III. The Bible says that Jesus is divine. The last of the gospels to be written was that of John. It was not written until some sixty or seventy years after the death of Jesus. By that time the church had reached a conclusion about him. Here it is: "In the beginning was the word, and the word was with God, and the word was God."

Francis Junius, a distinguished scholar, was inclined to infidelity. His father put the New Testament in his way. When he read the first verse of the gospel of John he said he was struck with the divinity of the argument, and was led back to God.

IV. The Bible says that Jesus was human. He developed mentally as he developed physically. He labored, hungered, thirsted and became weary. As the writer of the letter to the Hebrews says: "Inasmuch as he has himself felt the pain of temptation and trial, he is also able to help those who are tempted and tried."

V. The Bible says that Jesus lived a sinless life. He challenged his critics to convince him of sin. Peter said he did no sin, neither was there guile found in his mouth.

Dr. Guthrie, the noted Scotch divine, said his life was a polished mirror, which the foulest breath cannot stain nor dim beyond a passing moment.

VI. The Bible says that Jesus was a humanitarian. He was ever trying to help people and to promote the welfare

(Turn to page 28)





Welfare Library, Ellis Island

## Welfare Library - Ellis Island

by Rev. Edmund Noah Hardy, Ph.D.

"IT is the finest and most notable service for our new Americans I know anything about," Government Official. The Welfare Library was organized in 1921 and is maintained by the American Tract Society under government approval. Its 11,500 volumes meet a definite, urgent need and serve immigrants and deportees detained at the Island with wholesome, inspiring literature in 30 languages.

### The Library a Symbol

The Library significantly symbolizes the character and service of the Society. For 116 years, to the best of its ability and means, it has been motivated by the supreme purpose to *serve* the people of all classes and conditions. It has sincerely believed that to "diffuse a knowledge of the Lord Jesus Christ and to promote the interests of vital godliness and sound morality" was the highest service it could render.

The Library symbolizes the means by which the Society seeks to realize its motive. There are two supreme methods of Christian service (1) by the voice and personal influence, (2) by the pen and printing press. The Society is established to utilize, promote and enrich Christian service by the printed page. This method reaches multitudes out of touch with the ordinary agencies of the church and naturally through the distribution of its books and tracts annually totaling several million the voice and personal influence are used.

The Library symbolizes a major phase of the Society's work which, from

the date of its organization in 1825, has been a definite service for immigrants and the foreign-speaking people. From two foreign languages at the outset the Society has issued publications in 185 languages and dialects and thus the circulation of its literature has been world wide. The importance of this service can hardly be overestimated.

The Library symbolizes the Society's colporteur work organized just a century ago. Rev. John Kweetin and Mrs. Alice Frey, librarians and colporteurs at the Island, are directly and successfully serving the immigrants and deportees. The Society's force of colporteurs visiting from house to house the religiously destitute distributing Christian literature in many languages in city slums and rural districts are winning many to Christ and are successfully offsetting atheism and communism.

### The Annuity Test

The Library symbolizes the fact that the century-old Society has so successfully adapted its activities to the changing social, political and religious conditions, and has so wisely conducted its business operations that today it is debt-free and doing more and better work than for many decades.

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## Sermons

(From page 26)

of the race. Peter said he went about doing good.

Napoleon described the difference between the method of Jesus and the method of Alexander and himself in these words: "The people have been gathered to us by fear, they were gathered to Christ by love."

VII. The Bible says that Jesus is unchangeable. "Jesus Christ is the same yesterday, and today—yes, and for ever." He is the unchanging Christ in a changing world.

St. Cyprian said that the faith and hope of the Christians in his time stood unmovable and unshaken among the ruins of the world, because they knew they were building on a rock.

VIII. Modern Christians can remain steadfast for the same reason. They can join in Beecher's tribute: "Nations are to die and nations are to rise, laws are to grow old and laws are to enfold, old civilizations are to crumble and new eras are to dawn, but to the end of time it will be seen that this figure stands high above every other in the history of man."

\* \* \*

December 7 (Bible Sunday).

Topic: A Popular Book.

Hymns: O Word of God Incarnate. Lamp of Our Feet. Holy Father, Thou Hast Given.

Scripture Lesson: Nehemiah 8:1-8. Text: II Timothy 3:16, 17. "All Scripture is given by inspiration of God, and is profitable."

I. The Bible is still the most popular book in the world. More copies are printed each year than of any other book.

II. Why is the Bible perennially popular? It is because it is unique. There are two great areas in life, the natural and the spiritual.

The claim used to be made that the Bible was the supreme authority in both these areas. Inspiration was made to cover every subject mentioned in the Bible, such as geography, astronomy, history and so on. We do not make that claim any more. But we do claim that in the spiritual area the Bible is authoritative.

III. How are we to account for the effects produced by the Bible? In his book, *Beliefs That Matter*, Dr. William Adams Brown says: "It is because the Bible helps us to realize his (God's) eternal presence more vividly than any other book, that it retains its perennial vitality. When in its pages we find God speaking to men of other countries and of other modes of thought, we believe that he may also speak to us."

IV. Paul wrote a letter to his young colleague Timothy. He reminded him that from childhood he had known the sacred writings that can impart saving wisdom, by faith in Christ Jesus. "All Scripture," he said, "is inspired of God, and is profitable for teaching, for reproof, for amendment, and for moral discipline, so making the man of God proficient, and equipping him for good work of every kind."

V. The Bible is the Christian's text book and his manual of methods. It furnishes him with information and it trains him for service.

The candidates for church membership in Uganda are prepared for baptism by reading the New Testament. A

missionary said: "It is astonishing what an educational value the reading of God's word has. . . . In no other way does the reality of God seem to impress itself so forcibly on the native mind as by the daily poring over the pages of the New Testament."

VI. The Bible is the supreme source of spiritual enlightenment and comfort. In a letter, President Coolidge wrote: "Although it has been the subject of most careful and painstaking study for hundreds of years, its most thorough students find in it a constant revelation of new thoughts and new ideals which minister to the spiritual nature of the race."

Dr. Brown says: "We may accept the last word of the latest critic and yet find the Bible the word of God, the medium through which God speaks a present message of enlightenment, of guidance, of comfort, and of inspiration."

\* \* \*

December 14.

Topic: Jesus' Message to a Disillusioned Generation.

Hymns: O For a Closer Walk With God. Jesus Calls Us. Our Wilful Hearts Have Gone Astray.

Scripture Lesson: Psalm 116. Text: Matthew 11:28. "Come unto me."

I. Never before were such resources available for human comfort and satisfaction in all the realms of life—physical, mental, spiritual and social. But people are neither comfortable nor satisfied. We live in a world of weary, dissatisfied and restless men and women.

II. There are a number of things that are responsible for this condition.

a. An uneasy conscience causes unrest. In his book, *Morals of Tomorrow*, Dr. Sockman says: "The word 'sin' is losing its scarlet color. Even the congregations no longer see red when the pulpits denounce it." That is true. Nevertheless sin is a real factor in modern life.

And sin and complacency do not walk hand in hand. On one of the Egyptian pyramids is this sentence: "The impious shall commit iniquity without recompense, but not without remorse."

b. Disillusion causes unrest. The modern idea of life is to have a good time. When that is made the chief end of life, life disappoints, palls, and loses its attraction.

A case in point is that of Mrs. Statler Davidson. She was wealthy. But at the age of twenty-two, a bride of only two months, depressed and melancholy, she said, "Nobody loves me," and then met a tragic death.

c. Trouble causes unrest. An ancient writer reminds us that man is born to trouble as the sparks fly upwards. And Shakespeare said: "When sorrows come, they come not single spies, but in battalions."

Sir Walter Scott, in middle life, found himself bankrupt with enormous liabilities, and set himself to write himself out. The manuscript of Carlyle's masterpiece, *The French Revolution*, was reduced to ashes through the mistake of a maid. Euler, the great mathematician, became blind, and his library and all his papers were burned.

III. Is there a way out? That is what people want to know. In his book, *Preaching to the Modern Mind*, Dr. Glen Atkins says that the question people are asking today is: "How? How? How?" And he is right.

A writer said of the French: "They do not know what they want, and will not rest till they get it." That might be said of people in general today.

IV. Yes, there is a way out. Amid the din and turmoil of the modern world, like a strain of sweet music, there comes the invitation of Jesus, Come unto me.

When Thorwaldsen was planning his famous statue of Christ, he wished to select the most characteristic pose. Should he show him preaching from a boat or hillside? Should he show him with his hand on the sick or little children? Should he show him pointing the finger of scorn at the Pharisees? Should he show him with the whip of cords in his hand? No. He decided to portray him looking downward with compassionate eye, with his hand outstretched in loving invitation, saying, "Come unto me."

\* \* \*

December 21 (Christmas Sunday).

Topic: Joy to the World.

Hymns: Angels From the Realms of Glory. Hark! the Herald Angels Sing. Joy to the World.

Scripture Lesson: Luke 2:1-20. Text: Luke 2:20. "And the shepherds returned glorifying and praising God."

I. Chronological authorities differ as to the date of Christ's birth. Dr. Moffatt puts the date at 6 B. C. Dr. John Stewart, who gave close study to the matter and approached it with an open mind, quite prepared to accept the traditional date, decided that the birth of Christ had been post-dated seven years.

II. But there is no doubt as to the fact of Christ's birth. Luke's story is fascinating. He tells of the annunciation. The conception. The magnificat. The journey to Nazareth. The birth. The visit of the shepherds. The visit of the wise men.

III. Luke suggests that the shepherds returned with joy in their hearts and with praise on their lips.

Christianity is a religion of joy. Toward the close of his ministry, Jesus said, "I have told you this, that my joy may be within you, and your joy complete." John 15:11. Writing to the Philippians, Paul said, "Rejoice in the Lord always, I will say it again, Rejoice." 4:4.

IV. Christmas should be a joyous festival. Shakespeare wrote:

"Some say, that ever 'gainst that season comes

Wherein our Saviour's birth is celebrated,

The bird of dawning singeth all night long,

So hallow'd and so gracious is the time."

And Dickens wrote: "That man must be a misanthrope indeed in whose breast something like a jovial feeling is not aroused by the recurrence of Christmas, or in whose mind some pleasant associations are not awakened."

V. The Russian peasantry have a curious but suggestive tradition. An old woman, the Baboushka, was at work in her house when the wise men passed on their way to find the Christ-child. "Come with us," they said, "we have seen his star in the east and go to worship him." "I will come, but not now," she answered, "I have my house to set in order, when this is done I will follow and find him." But when her work was done the three kings had

gone, and the star shone no more. She never saw the Christ-child, but she is living and searching for him still. For his sake she takes care of all his children. It is she, who in Russian and Italian houses, is believed to fill the stockings and dress the tree on Christmas morn. The tradition says that in each poor little one whom she warms and feeds she hopes she may find the Christ-child.

VI. Dickens made a Christmas resolution. "I will honor Christmas in my heart, and try to keep it all the year." We may well make a similar resolve, for as another writer says:

"Though Christ our Lord a thousand times in Bethlehem be born,  
And not in thee, thy soul remains eternally forlorn."

\* \* \*

December 28.

Topic: An Autobiography.

Hymns: In Heavenly Love Abiding.  
Backward We Look. Ring Out, Wild Bells.

Scripture Lesson: Philippians 3:1-14. Text: Philippians 3:17. "Brethren, be followers together of me."

I. In Philippians 3 we have a brief autobiography of Paul. It was written because the non-Christian Jews were asserting that Paul was not an orthodox Jew.

II. Paul refutes the charge. He says that he was circumcised on the eighth day after his birth. That he belonged to the race of Israel, and to the tribe of Benjamin. That he was the Hebrew son of Hebrew parents. That he was a Pharisee and an ardent persecutor of the Christians. That judged by the standards of legal righteousness, he was immaculate. But for Christ's sake he had given up everything. Now his supreme aim was to be made conformable to Christ. Now he was forgetting the things that were behind and reaching forth to the things that were ahead.

III. In verse 17 he urged the Philippians to follow him. As another year draws to a close we may well follow the example of this great leader.

IV. We can well afford to forget the past. There have been some happy moments. But there have been mistakes, failures and disappointments.

St. Augustine, who lived in the fifth century, said: "Our life is a perpetual alternation, which will never be settled while we live. If we be weary we desire rest, and if we rest overlong our bed becomes troublesome, though it should be all of roses. Then again, we thirst to be in action and business, which also in a short time tires us and puts us into another alternation, and that carries us again to desire to do nothing."

V. But we cannot afford to cease our search for the ideal. Olive Schreiner has written a book called *Dreams*. One dream is entitled "The Hunter." He saw a great white bird, and gave up everything to follow it. He went on and on, enduring great hardships. When the mist of death was in his eyes, a white feather fluttered into his hands. It represented just a fragment of truth which he could pass on to others.

VI. For the Christian there is only one ideal. It is Christ. For him, as for Paul, the supreme thing is to know  
(Turn to next page)

## Program Building With the Minister's Weekly Date Book



THE wise minister has in mind a general program for the year in advance. Probably it will extend from September through the following June. In so far as he can put this program down in black and white just so much he will help himself and his congregation to visualize the church year. The Minister's Weekly Date Book is made available for this purpose.

For each week in the year there is a page  $8\frac{1}{4} \times 10\frac{1}{2}$  inches. The book comes with these pages undated. If the program is to start with the first week in September the page should be so dated. You can date it above as the week beginning ----- or, if you prefer, each day may be dated separately. Calendars for 1941 and 1942 will be found on the inside back cover.

The next thing is to go through the book and list the special days. This Directory has all the information needed for this. Use the church calendar presented here and it is a simple matter to have every special day clearly marked for the year in advance. Mark them in red ink so they will stand out.

Perhaps the next step would be to check the Sundays and see if sermon subjects or emphasis are available. Note that many seasons will suggest the particular emphasis necessary. The subject will follow as a matter of course. For instance, one knows that the Christmas emphasis will start with advent; Washington's birthday suggests a faith brotherhood subject. If there is to be a season for special meetings they are indicated at the place.

Soon the year is well blocked out.

It probably is not wise for the preacher to try and think up fifty-two sermon topics at one sitting. The process of "blocking out the year" is the first step. The sermon subjects then will follow in due course.

Next take the executive procedure. Many of the church meetings are scheduled for definite dates. Indicate these on the proper pages. If there are special programs to be proposed during the year indicate on the charts when they will be suggested and to what particular board, committee or organization. Indicate the time of elections of the various church societies. If the minister has in mind recommendations for the offices they may be placed on the chart.

Gradually in this way the entire year is outlined. A pressure is removed from the mind and transferred to the inanimate page. Every minister is conscious after a sermon or event that he would do better the next time. A second copy of the "Date Book" should be started for the second year. Here he can list his good intentions for that year even though it is a long way in advance.

The cost of the "Date Book" with sheets for one year is seventy-five cents. But a discount of fifty cents is made to subscribers of *Church Management*. If your subscription is paid-up you can get a copy for twenty-five cents; if it is not paid-up simply add the twenty-five cents to your renewal remittance. It is a small investment which will pay. It will make your Directory doubly valuable.



## Sermons

(From page 29)

Christ Jesus. Even non-Christians say that.

P. K. Sen, an ex-judge of the High Court of India, exclaimed: "O what a picture of simplicity, reality, holiness, sweetness and love. . . One sees him and simply cannot escape him."

And another distinguished Indian said: "No Hindu can afford to ignore Christ; no Hindu can afford not to know Christ."

The principal Arya Samajist of India said: "What he (Christ) really meant was this, 'I show you the way, a higher way; I show you the truth, a higher truth; I show you the life, a higher life.'"

Edwin Markham wrote:

"Here is the truth in a little creed,  
Enough for all the roads we go:  
In love is all the law we need,  
In Christ the only God we know."

\* \* \*

January 4 (Week of Prayer).

Topic: Is Prayer Worthwhile?

Hymns: Standing at the Portal. My God, Is Any Hour So Sweet. Father, in Thy Mysterious Presence Kneeling. Scripture Lesson: I Thessalonians 5:12-28. Text: I Thessalonians 5:17. "Pray without ceasing."

I. The Bible has a great deal to say about prayer. It records over sixty specific prayers, besides those contained in the Psalms. It contains many exhortations to pray, the most concise being, "Pray without ceasing."

II. Prayer is a natural exercise. In Bible times people prayed in time of need. "In my distress I called upon the Lord." Man prays instinctively.

A heathen woman was praying in a temple. A Christian asked her, "To whom have you prayed?" "I do not know," she said, "but there must be someone somewhere to keep a mother's heart from breaking."

III. Prayer is a reasonable exercise. Jesus said: "Well, if for all your evil you know how to give your children what is good, how much more will your Father in heaven give good gifts to those who ask it?"

IV. Prayer is an effective exercise. The Psalmist said: "Here is a poor man whose cry the eternal heard, and helped him out of all his troubles." Millions have given similar testimony.

Professor Wyckoff says that psychology sustains the position that the only persons who are qualified to decide whether the prayerful consciousness is or is not deceitful, are those who are acquainted with prayer experience. Those who have had the widest range of experience in praying are the best authorities on the subject.

IV. What does the modern Christian psychologist say about prayer? Professor Wyckoff gives the answer in his book, *Acute and Chronic Unbelief*.

a. Prayer is a normal religious belief. It has been the very heart of religious experience from the dawn of theistic faith. The greatest religious geniuses have drawn their highest inspirations from it. The child finds it as natural to pray as to play.

b. The repression of the prayer instinct is attended with disastrous spiritual consequences. He quotes Professor James as saying that prayer is the very soul and essence of religion,

wherever it is lacking there is no religion.

c. Personal communion with God in prayer has enabled prayers to achieve moral and spiritual leadership such as non-prayers have never attained.

d. The resources of prayer are as yet unfathomed. We are now close upon the trail of a great creative power.

VI. Prayer then is worthwhile. It keeps us in touch with God. It restrains us when we are tempted. It rests us when we are tired. It comforts us when we are sorrowful. It guides us when we are perplexed. It strengthens us when we are weak.

VII. A daily interview with God is desirable and helpful. It was said at General Gordon's funeral that each morning, during the Soudan campaign, there was one half-hour when there lay outside his tent a handkerchief. The whole camp knew its significance and respected it. No message, however pressing, was carried in until the signal was removed. Everyone knew that God and Gordon were in there together.

\* \* \*

January 11 (Missionary Sunday).

Topic: What Is the Function of the Church?

Hymns: God of Grace and God of Glory. Rescue the Perishing. Heralds of Christ.

Scripture Lesson: Luke 15:1-10. Text: Luke 19:10. "For the Son of man is come to seek and to save that which was lost."

I. This is the era of organization. Men have learned that in unity is power as well as strength. So they do not attempt things single-handed, they combine.

II. The church is an organization. In common with other organizations it has a work to do, a function to perform. What is the function of the church? Some regard it as a social organization. It should conduct public worship, and minister to human need—physical, intellectual, social and spiritual.

III. But what is Christ's conception of the function of the church? Two of his sayings make that clear. "For the Son of man is come to seek and to save that which was lost." Luke 19:20. "As the Father hath sent me, even so send I you." John 20:21.

IV. Who are the lost? Instinctively we think of the man in the gutter. Or the heathen in his blindness. But that is too narrow an interpretation.

Christ applied the term to outcasts like the adulteress and the dying thief; to seekers after wealth, like Matthew and Zaccheus; to the self-righteous, like the Pharisees. In a word, to all who were not living in loving obedience to the Father.

V. The function of the church then is to bring all mankind into loving fellowship with God. Or, to use the language of Paul, "to reconcile the world to God."

VI. To succeed the church must have confidence. Christ had. He said, "I, if I be lifted up, will draw all men unto me."

The church can be confident. Men need what it has to offer. M. Jaures, the French socialist, said: "I am not able to believe that the natural and social life suffices for man. Neither the ten-hour day, nor old age pensions, nor the comfort of possessions, however justified they may be, are adequate to fill the void which bereavement and

sorrow, and other blows of destiny, occasion us. We are all visited in differing degrees by destiny. Let them leave us at least the blue heavens and the stars."

VII. To succeed the church must be alert. Christ was. "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God."

Here is a hint. Dean Stanley was showing two soldiers the monuments in Westminster Abbey. He said: "You may have a more enduring monument than these if your names are written in the Lamb's Book of Life."

VIII. To succeed the church must be patient. Christ was. How patient he was with his disciples, with Nicodemus and the woman of Samaria.

In redemptive work patience is indispensable. Dr. Peloubet asked a physician how it was that he could live among so many terrible diseases and not be overwhelmed by them. He said that he looked at disease from the curative standpoint. The church should look at the race from the redemptive standpoint.

\* \* \*

January 18.

Topic: Can One Get Along Without God?

Hymns: O God of Bethel by Whose Hand. O Love that Casts Out Fear. Father, to Us, Thy Children.

Scripture Lesson: Ecclesiastes 12. Text: Ephesians 2:12. "Having no hope, and without God in the world."

I. A recent movement in the realm of religion is called Humanism. It denies the existence of a supreme being, and holds that man is entirely capable of managing his own affairs. It predicts the ultimate disappearance of traditional religion.

Walter Lippman says that men can no longer be theists; and Elmer Barnes gives to his book on Humanism the title, *The Twilight of Christianity*.

II. Humanism is not new. Marcus Aurelius, the Roman emperor and philosopher, said that he learned from his brother Severus to love his kin, and to love truth, and to love justice. That is the goal of the Humanist.

III. Apparently Humanism does not bring content to its adherents. This is especially true today. Many are saying: "Utterly vain, utterly vain, everything is vain . . . all things are away, weary beyond words, the eye is never satisfied, the ear has never enough."

Lord Northcliffe is said to have been the greatest newspaperman of all time, the genius who had everything that anyone could ask. But he failed to gain the fondest ambition of his life.

IV. Humanism has not solved humanity's problems. In *The Green Bay Tree*, one of the characters says: "The war has made us powerful, we can rule the world and do as we please. It's ours from now on." But men are not talking in that strain now.

V. Can one get along without God? The answer is, No. As Paul says, to be without God is to be without hope.

Sir Henry Stanley said: "For all the human glory that surrounds the memory of Darwin and his wise compeers, I would not abate a jot or tittle of my belief in the supreme God, and that divine man called his son."

VI. The supreme need of the hour is  
(Turn to page 32)

# World-Wide Work of International Order of The King's Daughters and Sons

THIS Order was born in 1886 as a result of the parlor talks of Mrs. Margaret Bottome, the wife of a Methodist minister, who gathered around her the women of wealth of New York City, regardless of denominational affiliation, for the study of God's word and an outlet for Christian development. One of that group was a leader among Christian educators. The head of a large school, it was her custom to send her graduating class out into the world each year with the words, "Always remember that you are The King's Daughters" and upon her suggestion "The King's Daughters and Sons" name for the organization was adopted. As an outward symbol of willingness for service, the badge, the Maltese cross of the persecuted Waldensians, was chosen.

Since to look up is to trust, to look forward is to hope, to look outward is to feel the woes of others, forgetting our own, and to lend a hand is love in action, the following motto was chosen:

"Look up and not down,  
Look forward and not back,  
Look out and not in,  
Lend a hand."

Since Christ, the elder brother, lived this motto they chose for the watchword "In His Name."

The field of labor was a personal choice with liberty for "Anything, however small or simple that helps another human being to be better or happier, is proper work for The King's Daughters and Sons and among its first objects was 'the development of spiritual life'."

From no one department of our work have we more abundant testimony as to genuine helpfulness than that which comes from the churches. One clergyman says: "What the Order has been to my parish words could not tell." Another: "I never knew in all my ministry what it meant to have one's hands 'held up' till now." Another: "I had tried years in this parish to get the women to work. Now I have to try harder to find work for the willing hearts and hands of the women."

The Order says: "Study the conditions, good and evil about you, not all at once, but one at a time. Find out what agencies or societies seem most effective in the overcoming of wrongs and the supplying of wants and choose the one in which you feel that you can help. To the question what is the Or-

der of The King's Daughters and Sons? we can reply as originally by one of its founders—"Just another of God's ways of blessing the world. How? By sending his spirit to draw one heart and another and another into loving obedience to Christ. Every heart so drawn will want to find some work, large or small, that Jesus would do if he were here. Anything, however simple, that brightens even an hour of another's life, that relieves pain, or poverty, or sickness, that makes others to know more and, especially to love more—that is the Order's work." It is inter-denominational and non-sectarian. "Anyone may become a member of the International Order of The King's Daughters and Sons whose purposes and aims are in accord with its objects and who holds herself or himself responsible to the king, our Lord and Saviour Jesus Christ."

Branches have been established in thirty-six states and seven provinces of Canada as well as in China, Japan, Siam, Africa, India, Nicaragua, Australia, Hawaii, and many of the mission fields all over the world. With a special significance of its obligation a

well developed plan is in active operation, with the approval of the United States government, among the North American Indians on reservation.

The Christian activities owned, maintained and conducted by the Order throughout the world include seventeen camps for girls, seven children's homes, four playgrounds, nine homes for business girls, seven day nurseries, five public libraries, six tuberculosis projects, three fresh air homes, twenty-nine homes for aged, nineteen hospitals, three homes for incurables, one home for epileptics, one home for blind, one rescue home, with a property valuation of more than four million dollars, and work among the North American Indians on reservations. Three permanent and an average of twenty annual scholarships at Chautauqua during the summer season studying the credit courses directed by New York University.

Permanent headquarters, 144 East 37th Street, New York, New York. Scholarship house, 34 Vincent Avenue, Chautauqua, New York. Executive Secretary, (Miss) Kate C. Hall.

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## Sermons

(From page 30)

to make contact with God. Like Seth Parker's Jonesport neighbors, we need to come together to get acquainted with the Lord.

Professor Faraday was lecturing before an audience of London scientists on the nature and properties of his great discovery, the magnet. Great applause came at its close. The Prince of Wales proposed a motion congratulating Faraday. But when they turned to look for him he could not be found. Only a few people knew where he had gone. It was to a prayer meeting where he could renew his fellowship with God.

VII. The way out of the present distress and confusion is indicated in Psalm 20. The Psalmist said in his prosperity, I shall never be moved. Then God hid his face, and he was troubled. Then he asked the Lord to have mercy on him, and to be his Helper. This was the happy result: "Thou hast turned for me my mourning into dancing. Thou hast put off my sackcloth and girded me with gladness." That is what will happen when we acknowledge God in all our ways.

\* \* \*

January 25.

Topic: Does God Care?

Hymns: How Sweet the Name of Jesus Sounds. There's a Wideness in God's Mercy. He Leadeth Me.

Scripture Lesson: Matthew 6:24-34. Text: Matthew 10:30. "But the very hairs of your head are all numbered."

I. One of the results of the first World War was disillusionment. Millions of people suffered irreparable loss without any corresponding gain. Sherwood Eddy said the war destroyed the faith of the old world. He might have added, "And of the new."

II. The second World War has intensified this situation. Many are saying with one of the war poets:

"Ah, what avail the struggle and the strife?

The dreams, the work of years,  
The hopes that lure us onward in this life,

That end in tears?

"The love men long for, wealth for which they fret,

The toil that they endure,  
What profit they? Tomorrow's sun shall set,

And nothing's sure.

"O God! if thou art God, and thou art there

In heaven, let it cease,  
This awful agony! And hear my prayer  
Oh, give us peace!"

III. There is a question in the minds of many today. Does God care? The Bible teaches that God is keenly interested in human affairs. That he will protect those who serve him; and that he will provide for them. Jesus said there is no need for anxiety or fear. "The very hairs of your head are all numbered."

IV. It requires a supreme effort of faith to accept this teaching in times like these. Human suffering is not a mere theory, it is a grim fact.

V. Does God really care? One can only answer in the affirmative when he accepts the philosophy of Paul. He

taught that all things work together for good. That these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.

Hans Anderson, the author of *Anderson's Fairy Tales*, was known as the Ugly Duckling when he was a child. From childhood his life was difficult and discouraging. But near the end he said: "Out of evil came good, out of pain came joy." It has been said, that next to the gospels, no books have done more to preach love on earth than his.

VI. To all who are disappointed, discouraged and disillusioned, I would say, God does care. Trust him, seek his help, and he will not fail you.

In his autobiography, *A Pilgrimage of Ideas*, Sherwood Eddy says that in 1897 he reached the darkest day of his life. He had been in India a year, and felt that he had miserably failed. He was on the verge of a nervous breakdown. He was disillusioned, discouraged, bitter and rebellious. But he still believed in God. He cried for help and God responded. He arose with a new faith. His weariness and nervous tension was gone. He was whole again. He was satisfied in God. God had become the infinite and unchanging portion of his life. He felt that he could now draw heavily upon him for all his spiritual need.

\* \* \*

February 1.

Topic: How to Attain Eternal Life.

Hymns: When the Weary Seeking Rest. None Other Lamb, None Other Name. Still, Still With Thee.

Scripture Lesson: James 2:14-26. Text: Luke 10:25. "Master, what shall I do to inherit eternal life?"

I. During the last year of his ministry a lawyer had an interview with Jesus. He did not come to get information, but to test Jesus. He asked, What am I to do to inherit eternal life? Jesus said, What is written in the law? He replied, "You must love the Lord your God with your whole heart, with your whole soul, with your whole strength, and with your whole mind. Also your neighbor as yourself." "A right answer," said Jesus, "do that and you shall live."

II. To attain eternal life one must love God unreservedly. It has always been difficult to define God. The definitions have been numerous and varied. But generally speaking he has been regarded as a person.

Today it is difficult to find a satisfactory definition. Writing in 1928, Professor Leuba said: "The knowledge won so far by humanity achieves two great results—it does away with the God and the methods of the religions, and points to a spiritual power working in us."

Professor Einstein and Dr. Crile say this power is material or physical, in short it is electricity.

III. I submit it is impossible to love a force or power no matter how efficient it may be. But one can love the God of Jesus. A Father who is sympathetic, long-suffering, gracious and generous. As John suggests, we can love him because he first loved us.

IV. What is involved in loving God? Affection, yes, but much more than that. It involves whole-hearted devotion to him, the consecration of our talents to his service, and the giving of our best to him.

A Hindu woman said to Mrs. Ewing: "That may be the way you Americans give to your God. We give our best."

V. To attain eternal life one must love humanity. And according to Jesus every human being is a neighbor of ours.

VI. What is involved in loving humanity? Helpfulness. We must treat our fellowmen with kindness and consideration.

President Ozora Davis said: "The whole meaning of a human life is summed up in loving, in being kind, in helping, in being comfortable to live with. The great conviction I have won out of pain is that the new commandment of Jesus sums up all the meaning of life, all that I need to know about life, here and forever more, 'Love one another as I have loved you'."

Ambassador Herrick came home for a vacation in 1928. A reporter interviewed him. He wrote: "The fire was burning low. Herrick leaned back, folded his hands. 'When I'm tired,' he said, 'I don't see much in it. When I'm rested it's bully. Money? What does money mean? When you get through the race—and I'm pretty near through it—there's only one thing left that counts—those you love and those who love you'."

\* \* \*

February 8.

Topic: Are You Content?

Hymns: We Bless Thee For Thy Peace, O God. I Sought the Lord, and Afterwards I Knew. I Heard the Voice of Jesus Say.

Scripture Lesson: John 4:1-15. Text: John 7:37. "If any man thirst, let him come unto me and drink."

I. Thirst is symbolic of human desire. It is frequently used in the Old Testament and the New. Jesus used it in his talk with the Samaritan woman. He used it on the great day of the Feast, when he said to the assembled multitude, "If any man thirst let him come unto me and drink."

II. We all have ardent longings. The Psalmist gave expression to his desires thus: "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is."

III. Rationalism does not satisfy these longings. The man who denies the supernatural and relies upon reason alone is not content.

Miss Frances Cobb said: "Rationalism is like the setting sun. That which gives to prosperity its joy, to grief its comfort, to duty its delight, to love its sweetness, to solitude its charm, to all life its meaning and purpose, and to death its consolation and support, is lost for ever."

IV. The pleasures of life do not satisfy these longings. Even when they are perfectly innocent they leave one unsatisfied.

William Wilberforce, the abolitionist, wrote: "There is scarcely a more melancholy sight than that of an old man, who is a stranger to the consolations of religion, the true source of support and satisfaction. How affecting, and at the same time how disgusting, to see such an one feebly attempting to retain the pleasures of his younger years, while they mock his endeavors, and elude his grasp. To such an one gloomily indeed does the evening of life set in."

V. Can Jesus satisfy these longings? Yes. Paul wrote, "I have learned in

whatsoever state I am therein to be content."

Dr. Bonar wrote:

"I heard the voice of Jesus say,  
Behold, I freely give  
The living water; thirsty one,  
Stoop down and drink and live.  
I came to Jesus, and I drank  
Of that life-giving stream;  
My thirst was quenched, my soul re-  
vived,

And now I live in him."

VI. If you have not found contentment, give the religious life a trial. You will find satisfaction. You will be content.

Moody used to relate this incident. An old Christian was bed-ridden. A Christian woman who visited her always found her cheerful. She had a lady friend of wealth who constantly looked on the dark side of things. She thought it would do her good to see the bed-ridden saint, so she took her there. They found her just beaming with joy. The lady said to her, "It must be very hard for you to lie here." She smiled and said, "It's better higher up."

February 15 (Race Relations Sunday).

Topic: Overcoming Prejudice.

Hymns: Rise Up, O Men of God. Christ of the Upward Way. Christian, Rise, and Act Thy Creed.

Scripture Lesson: Acts 10:9-35. Text: Acts 10:34. "I see quite plainly that God has no favorites." (Moffatt).

I. Prejudice is of ancient origin. It is said that the ancient Jews addressed God in these words: "On our account thou hast created the world. Other nations, sprung from Adam, thou hast said are nothing, and are like spittle, and thou hast likened their multitude to the droppings from a cask. But we are thy people whom thou hast called thy first-born, thine only begotten, thy well beloved."

The Iroquois believed that there was only one white man in heaven, and that he got there by accepting their religion.

The Eskimo tribe, about Cape York, are the most northern inhabitants of the globe. They have no communication with the Eskimo of southern Greenland. Before they were discovered by Sir James Ross in 1818, they believed themselves to be the only people on earth.

II. Peter was prejudiced against the Gentiles. So God had to teach him a lesson. He did this by means of a dream. Peter learned that that which God had cleansed is neither common or unclean; that God has no favorites; and that he who reverences God and lives a good life, in any nation, is welcomed by him.

III. Prejudice, deep and strong, still exists. Against the Jews. Against the negroes. Against the Communists. Against the Axis nations—Germans, Italians and Japanese; and among those who favor Fascism, against the British.

IV. How can these prejudices be removed?

a. By sympathetic understanding. A poet writes:

"Let be, beloved—

I will taste somewhat this same poverty;—

Try these temptations, grudges, gnawing shames,

For which 'tis blamed. How probe an unfelt evil?

Wouldst be the poor man's friend?



Must freeze with him—  
Test sleepless hunger—let thy crippled back

Ache o'er the endless furrow."

b. By cordial appreciation. "A man has mistaken the secret of human life who does not look for greatness in the midst of folly, for sparks of nobility in the midst of meanness."

c. By sanguinary confidence. Ian MacLaren said: "The way to get the best out of a man, if he has any reliability in him, is to trust him utterly, and show him that you do."

V. God has no favorites. He is the Father of all men. "The world is in a sorry plight, but God is not through with it yet, nor with you and me."

VI. The uplift of the depressed races waits on the efforts of those more favored. An intelligent Hindu, addressing a group of students at Calcutta, said: "What India needs for her regeneration is not simply sermons and addresses and Bible texts, but the presentation of a truly Christian life, the gentleness and meekness and forgiveness such as Christ exhibited in his life and death."

\* \* \*

February 22. (Brotherhood Sunday).

Topic: The Greatest Need of the World.

Hymns: Lead On, O King Eternal. O Brother Man. Lift Up Our Hearts, O King of Kings.

Scripture Lesson: I Corinthians 13. Text: I Corinthians 13:8. "Love never faileth."

I. Dr. Dummelow, a distinguished Bible scholar, says that "in I Corinthians 13 we enter into the purest atmosphere, and breathe the most fragrant odors. Passing from the previous chapters, with their tale of faction and scandal and shame to this passage, with its description of Christian love, is like passing from the enchanted ground of the *Pilgrim's Progress* to the land of Beulah, within sight of the celestial gate."

II. This chapter is the New Testament Psalm of Love. Different definitions of the word are given in the dictionary. 1. A strong feeling of affection. 2. The outgoing of the soul to-

ward what is regarded as good. 3. The disposition to seek the well-being of others, and to increase their happiness. The last definition is what Paul had in mind.

Dr. Fairchild, of Oberlin, held that love and benevolence are synonymous, and he based his work on *Moral Philosophy* on that interpretation.

Some years ago an article appeared in the *American Magazine* about a Mr. Page, a lumberman, who had given away over \$2,000,000. He said, "I believe in shooting square with God and man." That is a good definition of love.

III. Paul enumerates the characteristics of love. 4-8a. It is patient. It is kind. It knows no jealousy. It makes no parade. It gives itself no airs. It is never rude. It is never selfish. It is never irritated. It is never resentful. It is saddened when others go wrong. It is gladdened by goodness. It is slow to expose. It is always eager to believe the best. It is always hopeful. It is always patient. It is imperishable. It never disappears.

IV. Paul says there are three enduring virtues. They are faith, hope and love. And the greatest of these is love. It never faileth.

Dr. South, a noted divine of the seventeenth century, said: "Love is the great instrument of nature, the bond and cement of society, the spirit and spring of the universe."

V. The greatest need of the world is love. It will promote brotherhood as nothing else can. When men are motivated by it society will be revolutionized.

We might therefore pray with Anna L. Waring:

"I ask thee for a thoughtful love,  
Through constant watching wise,  
To meet the glad with joyful smiles  
And to wipe the weeping eyes;  
And a heart at leisure from itself  
To sooth and sympathize."

And we might say with her:

"Wherever in the world I am  
In whatsoever estate,  
I have a fellowship with hearts  
To keep and cultivate:  
And a lot of lowly work to do  
For the Lord on whom I wait."

\* \* \*

March 1 (Lent).

Topic: A Noble Exemplar.

Hymns: When Morning Gilds the Sky. 'Tis Midnight, and on Olive's Brow. There Is No Sorrow, Lord.

Scripture Lesson: Isaiah 53. Text: I Peter 2:21. "Christ suffered for us."

I. We are entering the Lenten season. It begins on Ash Wednesday, forty days before Easter. It commemorates the forty days spent by Jesus in the wilderness in meditation and fasting. For many Christians it is a time of self-discipline. This was rigorously enforced in the middle ages.

II. At this season we recall what Peter wrote, "Christ suffered for us."

Hudson Taylor said that when he was preaching in Shanghai a company of sailors came into the meeting. He made them promise to write out Isaiah 53:5, putting their own names in the place of the pronouns. Some months later, these same sailors came to him and reminded him of the incident. With joy they told him that they had done as he requested, and in doing it had found Christ.

III. Christ was sinless. He committed no sin, no guile was ever found



upon his lips. But he bore our sins in his own body on the gibbet.

In his book, *The Just Steward*, Richard Dehan writes: "Human life is a passing breath, a rosy flying shadow. Happiness, wealth, honor, fame are cobwebs on the wind. Rank and power are gilded stools, worm-eaten and rotten. Nothing is real, nothing is true but the truths you would not see. There is no gain save sacrifice, no good save renunciation, no way except the way of the cross. No hope but in the blood of Christ. He is our king."

IV. Christ made no retort when he was reviled. He suffered and never threatened. He left everything to him who judges justly.

Dr. Thomas said: "Truth in Jesus is a thing of beauty and power. It meets the moral soul of humanity as light meets the eye, as water the parched tongue, as bread the hungry soul."

V. Christ left an example that we should follow his footsteps. To endure suffering and not to be embittered is a great achievement.

In his *Messianic Revelation* Poe has a character say: "To be happy at one point we must have suffered at the same. Never to suffer would have been never to be blessed." "I would be willing to feel that awful fever thirst again for one hour, just to know again how good water can taste," said one who had been sick for weeks.

"God draws a cloud over each gleaming morn,

Would we ask why?

It is because all noblest things are born

In agony.

"Only upon some cross of pain or woe  
God's son may lie;  
Each soul redeemed from self and sin  
must know  
Its Calvary."

March 8.

Topic: The Unpardonable Sin.

Hymns: Spirit Divine, Attend Our Prayers. I Need Thee Every Hour. Spirit of God, Descend Upon My Heart.

Scripture Lesson: Matthew 12:22-37. Text: Matthew 12:31. "The blasphemy against the Holy Ghost, it shall not be forgiven him."

I. Jesus had performed a startling miracle. The Pharisees said he had cast out the demons by the prince of the demons. Jesus replied: "If I cast out demons by Beelzebub, by whom do your sons cast them out? If I cast out demons by the spirit of God then the kingdom of God has reached you."

II. Then Jesus made this profound and puzzling statement: "I tell you therefore, men will be forgiven any sin and blasphemy, but they will not be forgiven for blaspheming the spirit."

III. What is it to blaspheme the spirit? The Greek word for blaspheme may be translated, "To speak against." This sin then is to deliberately and persistently speak against the holy spirit and his work. In the words of Calvin, "It is malicious resistance to the truth of God."

Hale, an old divine, held that blasphemy against the spirit, or the unpardonable sin, as it is popularly called, could not be committed by anyone who did not live in the time of Jesus. On the other hand, Whitby, another old divine, held that it could not be com-

mitted while Jesus was on earth. Both were wrong. This sin can be committed in any age and by anyone.

IV. The tendency today is to deny God. To ascribe all progress and achievements, not to God but to man.

In his *Autobiography*, H. G. Wells dismisses Christianity as something in which he does not believe, and for which he has no use. He asks: "Why do people go on pretending about this Christianity? . . . I am either a downright atheist or an extreme heretic." If persisted in, this attitude results in the unpardonable sin.

V. The outlook is not reassuring. In an address to the divinity students at Yale, in 1897, Justice Brewer said: "Notwithstanding all the magnificence of our civilization, it must be confessed that we face the growing danger of the material over the spiritual. . . . It is not altogether a phantasm, a dream unworthy of notice, that the very luxuriousness of our civilization may become its tomb." Prophetic words these.

VI. The church should realize this danger and combat it. A prominent Englishman, Sir E. John Russell, said: "One of our most pressing needs today is to get religion back into the national life; into the schools and homes as a vital force. . . . If we could insure that the principles of Christianity could be woven into the texture of the new, more organized society, toward which we seem to be moving, we should need to have no anxiety for the future of our race."

\* \* \*

March 15 (Stewardship Sunday).

Topic: A Puzzling Parable.

Hymns: Every Morning Mercies New. All Things Are Thine. Thou Lord of Life, Our Saving Health.

Scripture Lesson: Luke 16:1-17. Text: Luke 16:9. "Make to yourselves friends of the mammon of unrighteousness."

I. This is the most puzzling of all the parables spoken by Jesus. Many interpretations have been given. Some scholars say that it cannot be explained. But a careful examination of the passage will enable us to grasp the thought of Jesus, and to get his meaning. The main feature is plain enough. The difficulty lies in the details. And in a parable these are not important.

II. This is the story. A landowner had a steward to whom he entrusted the management of his property. He abused the trust, and was told to turn in his accounts as he would be discharged. Before his dismissal was announced, he called a meeting of his master's debtors. One owed one hundred measures of oil, he was told to report fifty. Another owed one hundred measures of wheat, he was told to report eighty. A similar suggestion was made to the other debtors. The steward did this so that after his dismissal he would have friends who would speak well of him and help him.

III. Here is the difficulty. Jesus seems to be commending the crooked work of the steward. But it is his foresight, not his dishonesty that Jesus commends.

IV. The teaching of Jesus is clear. "So use your possessions that when they fail you may be received into the eternal home." It is a lesson in stewardship.

V. Wealth may be used selfishly. To promote one's own interests. To gratify one's tastes or passions. To satisfy one's ambitions. It is so used by the majority of men.

After the death of an American millionaire this characterization of him appeared in a prominent newspaper:

"He is buried in a casket of chilled steel;

Four inches thick;

Riveted with steel bolts;

Locked with an eternity lock;

Weighing three tons;

Hell proof,

Gabriel may blow and be blowed.

He played safely.

\* \* \*

He has gone to see about the proceeds. It is up to his soul."

VI. Wealth may be used unselfishly. A minister said: "One of the most comfortably housed, best clothed, liberally salaried, widest traveled of our congregation is too poor to give anything, while a man living on probably less than a quarter of this income is one of our most liberal contributors. I know a clerk and his wife who are in pinching circumstances, on one hundred dollars a month; and I know a Swedish laborer in one of our lumber yards, who supports a family of twelve in comfort, health and happiness, on less than \$450 a year, and, for his means is a liberal supporter of his church besides."

VII. The teaching of Jesus here is capable of another application. Whether we are rich or poor, our chief concern should be our eternal welfare. As a writer says: "It is safer to gamble on the unsearchable riches than to trust in bank balances."

\* \* \*

March 22 (Passion Sunday).

Topic: Losing and Finding Life.

Hymns: O God, the Rock of Ages. Thou Grace Divine, Encircling All. Father of Lights.

Scripture Lesson: Matthew 19:23-30. Text: Matthew 10:39. "He that loseth his life for my sake shall find it."

I. Matthew 10 contains Christ's commission to the apostles. He gave definite instructions as to what they should do under given circumstances. He indicated that they would meet with tragic opposition. But, he said, they were not to fear. Each one was to take up his cross and follow him.

II. Then Jesus made a paradoxical statement. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Jesus never concealed the fact that the Christian life is one of self-denial.

In Stanton Harold Church, England, there is this inscription: "In the year 1653, when all things sacred were throughout the nation either demolished or profaned, Sir Robert Shirley, Baronet, founded this church, whose singular praise it is to have done the best things in the worst times, and hoped them in the most calamitous. 'The righteous shall be had in everlasting remembrance'."

III. Christ practiced what he preached. He lost his life for mankind. But he found it again.

In 1935, *Dynanodaya*, a paper published in India, said: "One of the most amazing things in the present Indian

(Turn to page 36)

# Distinguished Testimony



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# DEAGAN CARILLONS

T H E M E M O R I A L S U B L I M E



## Sermons

(From page 34)

religious situation is the astonishing way in which Jesus Christ is triumphing in so many parts of India over the influence of our imperfect lives, and over the defects of our presentation of his message." (The official census showed that from 1910 to 1931 the number of Christians had increased from 3,500,000 to 6,250,000).

IV. Many Christians have dedicated themselves to a life of self-denial for Christ's sake.

Henry Martyn, who went to India as a chaplain and remained as a missionary, burnt out his life for God, as he expressed it, in a plague-stricken city. He said: "There is not an object about me but is depressing; yet my heart expands with delight at the presence of a courageous God."

V. Let us make this Passion Sunday a day of dedication. Let us take up our crosses and follow the master.

Dr. Li Bi Cu was a Chinese physician. She was a highly cultured woman. She lived a wonderful life of devotion and sacrifice. The key to her life is found in her own words, "How I do long to live a life like Christ's, full of sacrifice and love."

Charles Francis Richardson sings:  
"A hundred noble wishes fill my heart:  
I long to help each soul in need of aid;

In all good works my zeal would have a part,  
Before no weight of toil it stands afraid.

"But noble wishes are not noble deeds,  
And he does least who seeks to do the whole:  
Who works the best, his simplest duties heeds;  
Who moves the world, first moves a single soul."

\* \* \*

March 29 (Palm Sunday).

Topic: The King of Kings.

Hymns: Rejoice! The Lord Is King. Outside the Holy City. All Hail the Power of Jesus' Name.

Scripture Lesson: Matthew 21:1-17. Text: Mark 11:28. "By what authority does thou these things?"

I. The triumphal entry was a spectacular event. It revealed the enthusiasm of Jesus' followers. It showed how easily the multitude was stirred. It showed how vindictive envy can be.

II. This event was not pleasing to the Jewish leaders. They were becoming alarmed. So, when Jesus cleaned out the temple, they asked, "What authority have you for acting in this way?" Jesus asked another question in reply, but he did not answer theirs.

III. Why did Jesus speak and act with authority?

a. Jesus is the son of God. The angel announced to Mary, "He will be great, he will be called the Son of the Most High." Luke 1:32.

At his baptism the voice said, "This is my son, the beloved." Matthew 3:17. And at the transfiguration the voice uttered the same words. Matthew 17:5.

During a stormy night on the lake, Peter said, "You are certainly God's son." Matthew 14:33. Later, when Jesus asked, "And who do you say that I am?" Peter replied, "You are the Christ, the son of the living God." Matthew 16:16.

b. Jesus is God. John wrote, "The word was with God and the word was God." John 1:1.

Jesus said, "I and the Father are one." John 10:30. And when Phillip said, "Let us see the Father, that is all we want." Jesus replied, "He who has seen me has seen the Father."

Paul, writing to Timothy, called Jesus "that blessed and only sovereign, king of kings and lord of lords." I Timothy 6:15.

IV. Other writers have borne the same testimony. In a lecture, Dr. W. E. Hocking said, "Christ . . . is the human face of God."

In his book, *Speaking of Religion*, Dr. Bruce Curry says: "Jesus is one whose unique personality and career justify us in speaking of him not as a son of God, but as the son of God; not as a master in the things of the spirit, but as the master."

V. At the marriage feast in Cana, the mother of Jesus gave a significant command. She said to the servants, "Whatsoever he saith unto you, do it." That command may well be repeated on this Palm Sunday.

Ralph Erskine, a Scotch minister, said more than two hundred years ago: "When you see a dog following two men, you know not to which of them he belongs, while they walk together; but let them come to a parting road, and one go one way and the other another way, then you will know which is the dog's master. So, while a man may have the world and a religious profession too, we cannot tell which is the man's master, God or the world; but stay until the man comes to a parting road. God calls him this way, and the world calls him that way. Well, if God be his master, he follows truth and righteousness, and lets the world go; but if the world be his master then he follows the flesh and the lusts thereof, and lets God and conscience go."

\* \* \*

April 5 (Easter Sunday).

Topic: The Risen Lord.

Hymns: Come Ye Faithful, Raise the Strain. Easter Flowers Are Blooming Bright. Christ the Lord Is Risen Today.

Scripture Lesson: Luke 24:13-35. Text: Luke 24:34. "The Lord is risen indeed."

I. It is a thrilling story that Luke tells in this section of his gospel. The climax is reached when the men from Emmaus return to Jerusalem and are met with the announcement, "The Lord is risen indeed, and hath appeared to Simon."

II. That is our Easter message. "The Lord is risen indeed." In I Corinthians 15 Paul gives the proofs of the resurrection as he saw them. Jesus appeared to Cephas, then to the twelve, then to above five hundred brethren. After that to James, then to all the apostles. And last of all to Paul himself.

Dr. Cadoux, an English theologian, writes: "The resurrection appearances of Jesus gave his followers the assurance that he could not be holden even by the bitter pangs of death, and that having triumphed over death, he lived on as the Saviour and Lord of as many as would receive him. In the continuance and triumphant progress of his personal domination in the hearts of individuals, and through them in the life of society, we see the essential fulfilment of his prediction of a glorious return."

filment of his prediction of a glorious return."

III. The resurrection of Jesus proves that Jesus' claims were valid. "For failure, power; for fear, hope; for sorrow, joy; for death, life; he is able." That is the verdict of one writer.

IV. The resurrection of Jesus is prophetic of our resurrection.

In his book, *Chaos and Creed*, Price-man writes: "For two reasons I believe myself eternal. . . . I have no concern with what manner of body Jesus returned from the grave, but that his character survived death is reason for my belief that my own character is, like his, eternal. Further, I cannot believe that evolution would devote incalculable millions of years to the perfecting of personality only to annihilate it in a moment."

V. The hope of immortality robs death of its terror. When Savonarola was reminded at his execution, by the attendant priest, that death must be met with fortitude, he replied, "With cheerfulness, if such is the will of God."

The poet Keats regarded the grave as a friend. He talked of it as the first resting place he could ever have.

John Sterling, a Scotch author, wrote to Carlyle: "I tread the common road into the great darkness, without any thought of fear, and with very much of hope."

Dean Milman wrote these lines:  
"It is little matter at what hour of the day  
The righteous fall asleep. Death cannot come  
To him untimely who has learned to die.  
The less of this brief life, the more of heaven;  
The shorter time, the longer immortality."

\* \* \*

April 12.

Topic: The Motherhood of God.

Hymns: Joyful, Joyful We Adore Thee. My Faith Looks Up to Thee. O Love Divine.

Scripture Lesson: II Corinthians 1:1-12. Text: Isaiah 66:13. "As one whom his mother comforteth so will I comfort you."

I. In Psalm 103:13 the Fatherhood of God finds expression. "Like as a father pitieth his children, so the Lord pitieth them that fear him." In Isaiah 66:13 the motherhood of God finds expression. "As one whom his mother comforteth so will I comfort you."

II. Both fathers and mothers comfort their children. But they use different methods. Matthew Henry said the father tries to comfort with arguments, but the mother does not argue or reason, she drowns the trouble in a sea of affection and compassion. That is God's method.

III. Which do people most need, reproof or comfort? They deserve reproof, but they need comfort. The breaking hearts in the world outnumber the rebellious hearts.

IV. God has recognized this need. The Bible is pre-eminently a book of comfort. There are over one hundred passages in which the word is used in one form or another. Our text expresses the thought of the Old Testament writers. Paul expresses the thought of the New Testament writers.

(Turn to page 38)

# Charting the Months Ahead

by Albert H. Pellowe\*

PASTORS like ploughmen need to do lots of work in the fall in order to have things looking well in early spring. Every season has its special tasks; but for the tiller of the soil and the toiler for souls the fall is very important. What comes forth for the pastor-preacher in the Lenten season will largely depend on getting the fall and winter work done well. As half of the labor of the pastor-preacher is in planning, what is here offered are suggestions for the making of work sheets to help get the fall work started now.

The outline given is based upon the church calendar and certain well recognized special days, and has to do especially with the Sunday work of preaching. No specific topics for any of the Sunday mornings are given. The thought in offering this plan is that it might be helpful in looking ahead and seeing the preaching of four months as a whole, to learn what must be prepared so that from reading and study the pastor-preacher might be always culling and building up the appropriate material.

The simple work sheet offered is ruled and marked as seen in the illustrations. The last four months of the calendar year have a natural beginning and climax and form a major unit of the year. With such a work sheet before him as the one given the preacher can see a four-month section of the church year as a whole.

As to the use of the work sheets: They may be placed on the study wall or desk where from time to time they may be referred to and filled in. If one wishes he may fill in the sermon subjects at any one time with the resolve of making changes should the need arise. There is no thought of making a plan a rigid thing; it should be flexible and subject to the spontaneous turn of the mind and need of the user. However, the writer is of the opinion that there will be an advantage in filling out the work sheet for four months before September first.

When it comes to the saving of material for preaching on the subjects chosen, of course, there are many ways, some elaborate and some very simple. At least one could do this: get four files or four large envelopes and mark them one for each month; into these clippings and notations could be placed ready for assembly at the time

of the making of the sermon. And in each file or envelope a work sheet for a month on paper 8½ by 11, ruled like the outlines illustrated, could be placed which would allow larger space for notes.

Just by way of suggestion, four series of Sunday evening addresses might be given, one for each month. Seeing that September starts with La-

bor Day, which connotes industry and government, there comes the thought that it would be quite appropriate to speak on the gospel of Jesus and modern social panaceas.

October ending with the anniversary day of the Protestant Reformation, themes from church history would be in order. Such a series might contain an address on the significance of the Reformation; one on the rise and emphasis of one's denomination, another on the church in the life of America; and the fourth on the church in the world today.

Something on the Bible is always in

MORNINGS		SEPTEMBER	EVENINGS
7.	Back to Church Sunday	1. Labor Day	
14.			
21.		21. St. Matthew	
28		29. St. Michael	
OCTOBER			
5	Rally Day		
12		18. St. Luke	
19	Missionary Day		
26		28 St. Simon and St. Jude 31 Reformation Day	
NOVEMBER			
2		1. All Saints Day	
9	Armistice Sunday	11 Armistice Day	
16			
23		Thanksgiving Day?	
30	First Sunday in Advent	30 St. Andrews	
DECEMBER			
7			
14	Bible Sunday		
21	Christmas Sunday	21. St. Thomas 25. Christmas Day 26. St. Stephen 27. St. John, Evangelist	
28			

The Author Makes a Calendar Like This to Chart His Work

\*Minister, Trinity Methodist Church, Grand Rapids, Michigan.



season. For November, why not think of a series on the Bible and its nature and use? December is one of the home months. Religion and the home would have a proper setting; and of course there are the Christmas programs.

These things are offered only as stimulators. Some men would rather have more variety; and some would rather do something with more of the ring of evangelism. The writer is not so much concerned in offering subjects, as in suggesting that, whatever the main drive might be, it be planned ahead for at least four months beginning on Labor Day and climaxing at Christmas.

And what may be done in planning for the Sundays of the four months indicates what could be done in planning for the mid-week church night. A simple work sheet for church nights could be made. On such sheets a series or two of church night programs could be blocked off and other services could be planned to fit in with the scheme of special days and dates.

One closing recommendation is that after the work sheet has been filled in it be checked to see whether the total program outlined leads to vital Christian objectives through vital Christian messages and methods, and has something of the whole gospel of Jesus Christ.

And what goes for the four months, program goes for other major parts of the church year. While using the fall and winter plan climaxing at Christmas and New Year's, the pastor-preacher should chart his way for the next great part of the church year, New Year's to Easter.

## MAGNIFICENT FAITH OF ISAIAH

In an age when the world appears to be on the verge of falling apart as a result of greed, fear, and war; when we look for hope and there seems to be none; and when we long for peace, and it seems to elude us; when we have lost hope, become pessimistic and even cynical, it is well to recall the magnificent faith of Isaiah, that a great king of Judah may be wrapped in the folds of death, but Almighty God lives on, filling the whole earth with his glory, cleansing the hearts of men until their iniquity is taken away, and calling them to a high duty. (Isaiah 6:1-8).

With all the discouragements and set-backs to world peace, men and women will never quite lose hope as long as the vision of Isaiah is cherished, that there will yet come a day when men shall beat their swords into plowshares, and their spears into pruninghooks. (Isaiah 2:2-4). From *The Bible Speaks to Our Generation* by Frank Gless Lankard; Oxford University Press.

## Sermons

(From page 36)

ers, he calls the Father, "The God of all comfort."

V. Repentant sinners need comfort. When they turn to God he does not chide, he comforts. An Old Testament sinner wrote: "I will give thanks unto thee, for though thou wast angry with me, thine anger is turned away, and thou comfortest me."

VI. Lonely people need comfort. In this busy world there are many lonely people. God comforts the lonely. The first night after Jacob left home he was lonely. But by a wonderful vision God comforted him. He said, "Surely the Lord was in this place and I knew it not."

VII. Depressed people need comfort. Modern life has its perils. Among them is depression. God comforts the depressed. Elijah put up a magnificent fight against the prophets of Baal and won. But reaction came. He ran away, lay down under a tree, and prayed for death. Then God sent an angel with food and comfort.

VIII. God will not fail us. Through Isaiah he said: "Can a woman forget her infant, forget to pity her babe? Yet even were a mother to forget, never will I forget you." 45:15. (Mof-fatt).

Miss Farningham wrote these lines: "Give me some word to say for thee, I prayed. The world needs charity, Its sorrows are so great to bear, And men bow down 'neath loads of care.

Fain would I bring them some relief And comfort for their hours of grief. May I not tell them something? Go, A voice replied, and let them know Their Father loves them."

\* \* \*

April 19.

Topic: Why Join the Church?

Hymns: In Christ There Is No East or West. Who Is on the Lord's Side? Blest Be the Tie That Binds.

Scripture Lesson: Ephesians 4:1-16. Text: Acts 2:47. "And the Lord added to the church daily."

I. The Day of Pentecost was memorable for Christianity. On that day the holy spirit descended, the apostles preached, men's hearts were pricked, and three thousand were saved. The good work continued in the days that followed and many others were converted. From the record one gathers that all who professed their faith in Christ became members of the church—of Christ's body.

II. This fact raises a pertinent question, Why Join the Church? Four reasons, at least, can be given.

1. Because the Christian needs the church and the church needs the Christian. One cannot be the kind of Christian he ought to be unless he uses the means of grace. The church cannot do the work it ought to do unless it has the co-operation of all Christians.

Major Higginson, founder of the Boston Symphony Orchestra, said: "No single person amounts to much. I don't amount to much and you don't amount to much. We are only little pebbles on a great beach where there are plenty more. It is altogether that counts."

2. Because if everyone followed the example of the non-church member there would be no church. And that would be a calamity.

A group of Socialists organized a town in Colorado for the purpose of demonstrating the social value of their doctrine. Being convinced that the church was a great incubus upon social progress they determined to exclude it for ever. All land titles contained a clause to that effect. But, later, two wagon loads of citizens drove miles to interview the representative of a Home Missionary Society, and requested the establishment of a church in their town.

3. Because by staying outside the church one leads others to do the same. Actions speak louder than words.

4. The church is the organization through which God is working for the redemption of the race. Directly or indirectly all Christian influences have come from the church. And how great they have been.

Lieut.-Governor Thompson, of Bengal said: "In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviours of the empire."

III. Every Christian ought to be a member of a church in the community in which he lives. Denominational lines are of small importance, and are fast fading away.

A French historian said: "In the beginning the church was a community of brethren. All were taught of God, and each had the privilege of drawing for himself from the divine fountain of light." That is what every church ought to be today.

Dan Crawford admitted that when he was in his homeland he was a sort of Baptist. But he said: "God willing, there will be no denominations in Central Africa—only Christians."

\* \* \*

April 26 (Young People's Sunday).

Topic: A Father's Counsel.

Hymns: Lord, We Come With Hearts Aflame. I Would Be True. The Son of God Goes Forth to War.

Scripture Lesson: Proverbs 4:1-13. Text: Proverbs 4:1. "Hear, ye children, the instruction of a father."

I. Henry Ward Beecher was a great American. His fame as a preacher and orator was world-wide. He was the foremost advocate of the great reforms of his day. When he died the universal testimony was that no voice had spoken more powerfully than his on behalf of humanity.

II. In 1878 Beecher gave counsel to his son Herbert, who was just starting in life. That was more than sixty years ago. Life is different now. But that counsel is as worthwhile today as it was then. It consisted of eleven maxims.

1. You must not go into debt. Avoid debt as you would the devil.

2. Make few promises. Religiously observe the smallest promise.

3. Be scrupulously careful in all statements. Accuracy and perfect frankness, no guesswork.

4. When working for others sink yourself out of sight, seek their interest. Make yourself necessary to those who employ you.

5. Hold yourself responsible for a higher standard than anyone else expects of you. Be a hard master to yourself, but lenient to everybody else.

6. Concentrate your force on your

(Turn to page 40)

# The Crusade Against Liquor

**A**BSTINENCE for the individual could be made the popular American goal and abolition of the liquor traffic could be made the national policy within a comparatively brief period—if all the church people would take part actively in such a crusade.

This is the conviction of the National Woman's Christian Temperance Union which for sixty-seven years has sought to build a more Christian way of life for the United States through an intense social welfare program highlighted by its motto of "For God and Home and Every Land."

Because liquor figures so largely in the causes of disease, poverty, juvenile and adult crime, divorce-broken homes, and general vice, throughout its history the W. C. T. U. has stressed the necessity for solution of the liquor problem, while not neglecting such fields of activity as child welfare, soldiers and sailors, narcotics, and international peace.

Full credit is given by the W. C. T. U. to the nation's churches for the major part they took in achieving federal prohibition in 1920 and for the leading part the Protestant churches are taking now in the slow task of gaining individual abstinence through social example and education and the more difficult task of securing abolition of the traffic.

"With the churches and their leaders again going on record against the liquor traffic, we can safely forecast the time in the near future when the great mass of church membership becomes actively interested," Mrs. Ida B. Wise Smith, president of National W. C. T. U., declares.

"When the power of the church people is brought to bear the handwriting will again be on the wall for the liquor traffic to read."

The W. C. T. U. is strictly interdenominational, numbering among its officers and members active representatives of all churches and women ministers of most of the Protestant denominations.

From its headquarters in Evanston, Illinois, it is carrying on today the largest program of temperance education in its history, using all the streamlined methods of this age to teach the true, scientific facts of "what alcohol is and what it does." Since repeal, the one featured department of activity probably has been that of Scientific Temperance Education. In addition, the youth program, through the Youth's Temperance Council and the Loyal Temperance Legion, has been greatly enlarged. Within the last year tem-

perance education and the theme of "having more fun through sane living" have been carried to college campuses and to young business groups.

In rebuilding the public opinion and the step-by-step legislation necessary to remove liquor's sorry influence from American life, the church people face a duty and a challenge, Mrs. Smith points out.

"All methods of liquor control have been tried and proved failures except prohibition," she says. "In this post-repeal era liquor is a more powerful enemy of Christian life than ever before.

"More money has been spent for liquor in the eight years since repeal than the entire governmental relief expenditures for the same period. We hear remarks about the huge size of the national debt, but the expenditures of the American people for liquor and the indirect costs of liquor since repeal amount to more than the entire federal debt as of January 1, 1941.

"In these United States of 1941 only the millions of church people seem to realize the need for us to rededicate ourselves to the Christian way of life. Others give lip service to the cause of Christianity, then violate its every

tenet in their daily lives and in the examples they set for their fellow men.

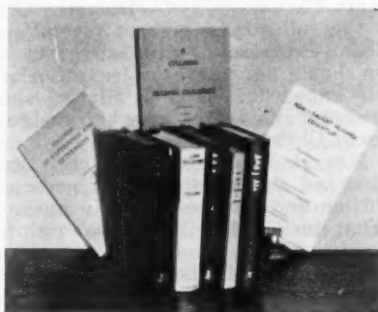
"It is only by active, crusading Christianity that the other millions of Americans can be brought to real partnership in the fellowship with Christ.

"The church people are moving toward such a crusade. As they move further and more actively, the liquor traffic will be one of the first walls to be broken down."

"What Alcohol Is and What It Does" is a 30-page booklet, written in conversational style, combining scientific information with scripture references, for discussion groups in Bible classes, women's societies or young people's organizations. Sunday school teachers find help in a 16-page booklet, "Program Material for Temperance Day." Leaflets of special interest to church people include such as "Alcohol Education for Church Members," "The Bible and the Use of the Word 'Wine'," "A Challenge to Culture," "Who Is Responsible?," "These Troublesome Triplets" and many others.

All of these may be obtained from the National W. C. T. U. Publishing House (see below).

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## Sermons

(From page 38)

own proper business. Be constant, steadfast, persevering.

7. The art of making one's fortune is to spend nothing. Any intelligent and industrious young man may become rich, if he stops all leaks and is not in a hurry.

8. Do not speculate or gamble. Greediness and haste are two devils that destroy thousands every year.

9. Never speak evil of any man no matter what the facts may be. Hasty fault-finding and severe speech of absent people is not honorable, and is apt to be unjust and cruel.

10. Do not forget your father's and your mother's God. Do not despise churches and humble preachers.

11. Read often the Book of Proverbs and the precepts and duties enjoined in the New Testament.

III. The Book of Proverbs is pre-eminently a young people's book. It contains many helpful suggestions.

A successful business man in Chicago, because the Proverbs had been so helpful to him in his career, offered a prize to any student of Park College who would memorize the book.

Another business man was asked what he thought of the Book of Proverbs. He replied by taking out of his pocket a copy, which was his constant companion.

\* \* \*

May 3.

Topic: God's Threefold Revelation.

Hymns: God, the Lord, a King Remaineth. Break Thou the Bread of Life. Lamp of Our Feet.

Scripture Lesson: Galatians 1. Text: Galatians 1:11. "The gospel which was preached of me is not after man."

I. God has revealed himself to men. The world-wide conviction that there is a supreme being is strong proof that there has been a revelation.

Saint-Pierre, a French writer of the eighteenth century, said: "Man is not man because he is a reasonable, but because he is a religious animal." Cicero and Plutarch remarked that up to their time not a single people was known among whom no traces of religion were to be found.

II. But how has God revealed himself? Paul has something worthwhile to say about it.

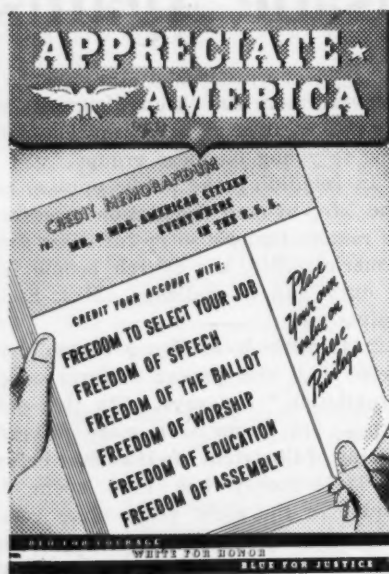
1. God has revealed himself in nature. Writing to Roman Christians, Paul said that the invisible things, such as God's eternal power and God-head, are clearly seen and understood by the things that are made. 1:20.

Agassiz, the eminent naturalist of the nineteenth century, wrote: "Behind the works of nature there is a thought, there is a design according to which they were built, which must have been conceived before they were called into existence."

2. God has revealed himself in the Scriptures. Paul reminded Timothy that he had known the Scriptures from childhood, and that they were able to make him wise unto salvation. II Timothy 3:15.

Dr. Horton, of England, said: "The Scriptures bring us to God, and they bring God to us, and they form a means of communication by which we can live our lives with and for God."

3. God has revealed himself directly to men and women. Writing to Gala-



tian Christians, Paul said that the gospel he preached was not after man. He neither received it from man, or was taught it; but it came to him by the revelation of Jesus Christ. Galatians 1:12.

When Helen Keller was a child, blind, deaf and dumb, Phillips Brooks told her about the loving heavenly Father. She said: "I always knew there was such a One, but I did not know his name."

III. It is of vital importance that we know God. Jesus said: "This is life eternal to know thee, the only true God." John 17:3.

IV. Paul's great ambition was to know Christ. Why? Because Christ is the fullest and highest revelation of God. Professor Baillie suggests that we should not interpret Jesus Christ by our knowledge of God, but we should interpret God by our knowledge of Jesus Christ.

Mrs. D. W. Gates wrote these lines: "I asked the roses, as they grew Richer and lovelier in their hue, What made their tints so rich and bright:

They answered, 'Looking toward the light.'

Ah! secret dear! said heart of mine; God meant my life to be like thine, Radiant with heavenly beauty bright, By simply looking toward the light."

\* \* \*

May 10 (Mothers' Day).

Topic: Mother Love.

Hymns: How Firm a Foundation. Jesus, Lover of My Soul. Guide Me, O Thou Great Jehovah.

Scripture Lesson: Exodus 2:1-10. Text: Exodus 2:2. "And as she saw that he was a handsome boy, she hid him for three months." (Moffatt).

I. Mothers' Day is here. It affords an opportunity to pay a tribute to the mothers of the race. And particularly to our own mothers.

II. Mothers deserve an annual tribute for many reasons. But especially because of their love. Love is the supreme quality of motherhood. We are told in the Song of Solomon that many waters cannot quench love, neither can floods drown it. That is certainly true of mother-love. Having loved her own,

she loves them to the end.

III. Moses' mother furnishes a vivid example. She saw that her boy was handsome. She knew of the king's decree. So she hid him for three months. When she could hide him no longer, she took a creel, made it waterproof, put the child in it, and lay it among the reeds at the side of the Nile. The sequel is dramatic.

IV. In the rush of modern life we are apt to forget the debt we owe to our mothers.

W. D. Howells said: "A man never sees all that his mother has been to him till it's too late to let her know that he sees it."

V. But that is not always true. In many cases the realization of the debt comes, sooner or later.

After a Civil War battle, a Confederate chaplain was called to see a dying soldier. He asked, "What can I do for you?" The soldier replied: "I want you to cut a lock of hair for my mother, and then kneel down and return thanks to God for me." "For what?" asked the chaplain. "For giving me such a mother. Her teachings are my comfort now." "And so," said the chaplain, "I kneeled by his bed with not a petition to utter, only thanksgiving for a good mother, a Christian hope, dying grace, and an eternal home."

VI. Mothers' Day is an appropriate time to join in Dr. Henry Van Dyke's prayer:

"Lord Jesus, Thou hast known  
A mother's love and tender care,  
And Thou wilt hear while for my own  
mother most dear  
I make this Sabbath prayer.  
Protect her life, I pray,  
Who gave the gift of life to me;  
And may she know from day to day,  
the deepening glow  
Of joy that comes from Thee.  
I cannot pay my debt  
For all the love that she has given;  
But Thou, love's Lord, wilt not forget  
her due reward—  
Bless her in earth and heaven."

\* \* \*

May 17 (Rural Life Sunday).

Topic: The Bountiful Giver.

Hymns: O God, I Thank Thee. Christ, Whose Glory Fills the Skies. Still, Still With Thee.

Scripture Lesson: Psalm 65. Text: Psalm 65:11. "Thou crownest the year with thy goodness."

I. As to the occasion of this Psalm it appears that a national religious festival was in progress at Jerusalem. 1-4. That a great deliverance had produced a deep impression of God's power. 5-8. And that a favorable season gave promise of an abundant harvest. 9-13. In view of all this, no wonder the writer exclaimed, "Thou crownest the year with thy goodness."

II. Is it nature or God that produces our harvests? Some say nature.

Dr. Joseph Fort Newton quotes someone as saying: "God is so quiet. Nobody has ever heard him; nobody has ever seen him; no one can say, here he is, or there he goes. He beats no drum. He rings no bell. He is silent. Any little man can stand on the curbstone and say God is not. No voice will improve him. No argument will convince him. Nor does it matter; his logic is lost in silence—and forgotten."

III. Some say God. Listen to Dr. Thomas. "I see the rivers flow, and the ocean roll, and the stars of heaven

wheel along the dome of night; I mark the revolutions of the sun, see the clouds laden with oceans coursing through the upper fields of air, and the showers descending on the earth, and the lands bursting into new forms of life; I feel that there must be some mighty power at work in the universe. I am told 'law.' I do not understand the answer, I am not satisfied. The Bible tells me God, and I bow; my philosophy and my deepest instincts acquiesce in the response."

IV. Are you inclined to doubt the statement of the Psalmist? Some people are. If so, try this experiment.

A man thought he had lost his memory. In despair he went to a memory expert. He suggested that each morning he go to his door, see and hear all that he could, and then go indoors and write down what he had seen and heard. It worked. Do that on this Rural Life Sunday and you will be in tune with the Psalmist.

V. Today let us say with the poet:  
"For this glad day, and other days  
In which we may Thy goodness praise;  
For sunshine, and the warmth it brings;

For fruit and flowers, and all the things  
Which Thou dost send us from on high,  
And, without end, to each supply;  
For raiment, food, for life and love,  
For all rich blessings from above—  
Father, we thank Thee!"

\* \* \*

May 24 (Memorial Sunday).

Topic: Questions About the Dead.

Hymns: Mine Eyes Have Seen the Glory. My Country 'Tis of Thee. Hark, Hark, My Soul.

Scripture Lesson: Revelation 7:9-17.

Text: Revelation 7:13. "Who are these clothed in white robes?" (Moffatt).

I. Memorial Day has been set apart by most of the northern states as a day of remembrance. On May 5, 1868, General John A. Logan, then in command of the Grand Army of the Republic, appointed May 30 as a Memorial Day.

Since that time the Spanish-American War and the World War have been fought. So now the day is observed in honor of all departed soldiers.

II. This may well be a Memorial Sunday for civilians as well as soldiers. Peace has its heroes as well as war, and it is fitting that we should remember them and honor them. Our statesmen, educators, reformers, inventors, business executives, and Christian workers should not be forgotten. Nor should those who have lived inconspicuously but influential lives.

III. In the seventh chapter of Revelation the writer gives his conception of the future life. It might be called a glimpse into heaven. He saw a great multitude there which no man could number.

IV. Whence came they? They came from every nation, tribe, people and tongue. There is a cosmopolitan population in heaven.

V. What had been their experiences in this life? They had come out of great tribulation. The Greek word has a double meaning—pressure and affliction. To these we are all subject.

VI. Where are they now? They are before the throne of God. They are in the temple of God. The exact location is not stated, but it is somewhere in the great universe of God.

VII. What made it possible for them



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to enter there? The redemptive love of God as revealed in Jesus Christ. John says, "They washed their robes and made them white in the blood of the Lamb."

VIII. What is their appearance? They wear white robes—typical of purity. They have palms in their hands—typical of honor and victory.

IX. What is their condition? They neither hunger nor thirst—all their needs are supplied. The sun does not beat upon them—so their strength is not exhausted. They do not weep—there is no sorrow there. God dwells with them. Christ is their shepherd. They serve God day and night.

X. Memorial Sunday should be a day of rejoicing, not of mourning.

Dr. Dawson, a prominent English minister, said: "On one occasion as I stood by the grave of a devoted friend, while the coffin was lowered into its final resting-place, a lark sprang from the sod in an adjacent field, and rose singing and soaring toward heaven. At first the incident seemed to jar upon me, showing that indifference of nature to human sorrow in which she sings when we are full of heartbreak. But as the bird rose higher and higher it seemed to bear my spirit on its wings, and its glad voice seemed to be saying, 'Heaven! Heaven! Heaven!'"

\* \* \*

May 31 (Whitsuntide).

Topic: Hardening the Heart.

Hymns: Our Blest Redeemer. Holy Spirit, Truth Divine. Just As I Am Without One Plea.

Scripture Lesson: Hebrews 3. Text: Hebrews 3:15. "Today if ye will hear his voice, harden not your hearts."

I. As we grow older we have to guard against the hardening of the arteries. There is another thing that we should guard against—hardening of the heart.

II. It is amazing how many warnings against this appear in the Bible.

The Psalmist wrote, "Harden not your hearts . . . as in the day of temptation in the wilderness." 95:8.

In Proverbs we find these warnings, "He that hardeneth his heart shall fall into mischief." 28:14. "He that being often reproved hardeneth his neck shall suddenly be destroyed." 29:1.

In the New Testament we have Paul's warning. Romans 2:4, 5, and the warnings in Hebrews. Mark records four instances in which hardness of heart was displayed. 3:5, 6:52, 8:17, 16:14.

III. The writer to the Hebrews suggests that sin is the cause of hardening of the heart. Sin is regarded lightly today. It is ruled out entirely by the ultra-modern.

Louis Howland, in *The Autobiography of a Cathedral*, says: "I once heard of a woman who said that she was not conscious of being a sinner. I do not judge her, but I have always thought that very avowal was the best possible proof of her incompleteness."

IV. There is nothing more powerful than habit. The appeal that we find difficult to resist now, will not have the slightest effect upon us later. We become more callous with the passing of time.

V. Let us cease hardening our hearts, and listen to the promptings of the holy spirit.

Rabbi Eliezer said, "Turn to God one day before your death." His disciples said, "How can a man know the day of his death?" He answered, "There-

fore you should turn to God today."

VI. The great decision can be made now. It should be made now because delays are dangerous.

One evening a young lady was singing a song. She came to the last lines: "Have we not heard the bridegroom is so sweet?"

O, let us in, though late, to kiss his feet.

No, no, too late, ye cannot enter now."

She thought that is just my case, it will be true of me. She spent the night in prayer. At last the promise came into her mind, "Him that cometh unto me I will in no wise cast out." And with the promise came peace and joy.

\* \* \*

June 7.

Topic: A Confession and a Plea.

Hymns: When the Weary Seeking Rest. Art Thou Weary? Dear Lord and Father of Mankind.

Scripture Lesson: Psalm 61. Text: Psalm 61:2. "Lead me to the rock that is higher than I."

I. Henry Lavedan was a Frenchman. A dramatist, a novelist, and a writer on current topics. He was an officer of the Legion of Honor, and a member of the French Academy.

II. Before the first World War Lavedan had only ridicule and sneers for faith in God. But in a Swedish journal, the *Gothenburg Weekly*, he made a confession, and exhorted his people to return to faith in God as the only sure foundation.

III. This confession is significant today. Therefore I shall quote some suggestive sentences.

1. "I laughed at faith and considered myself very wise. But now I am not glad for this sneering laugh for I see France weeping. I stood by the wayside and saw the soldiers. They went out so gladly to meet death. I asked, 'What makes them so quiet?' They began to pray, and said, 'We believe in God.' I looked at the sacrifice of our people, and saw how praying people conducted themselves."

2. "But this is the science of the child, and I am no longer a child. This is my poverty, and it causes me to shudder. A nation must despair if it does not believe that the pain of earth can be exchanged for the joy of heaven. Who can do this without faith?"

3. "I stand by the bloody streams of France and see the flood of holy tears and doubt. But the old woman from Brittany, whose sons are bleeding, and who is weeping so that her eyes have become blind, she is praying. How ashamed I am in the presence of this woman. How fearful and burning are the wounds of the people into which there does not flow some healing balm, the blood of the wonderful one. This wonderful one—ah, I may not name him. He who is so good."

4. "What is to become of France if its children do not believe? France was good in times gone by, but it was a France with belief. The present time knows a France which no longer believes. Will its future become better? By the hand of God."

5. "A nation of dead ones cover the soil. How hard it is in this national cemetery to be an atheist. I cannot. I have deceived myself and you, you who have read my books and sung my songs. It was an insane delusion, a fearful dream."

6. He closed with this inspiring appeal. "France, France, turn back to faith, to the most beautiful days. To give up God would be to lose all. I do not know whether I shall live in the morning, but this must I now say to my friends, 'Lavedan does not dare to die as an atheist.' Hell does not terrify me, but the thought presses upon me—a God lives and I stand far from him. My soul shall rejoice if I can experience the hour when upon my knees I can say, 'I believe in God. I believe, I believe.' This word is the morning song of humanity. For him who does not know it night remains."

IV. The Psalmist prayed, "When my heart is overwhelmed: lead me to the rock that is higher than I." God is the ultimate goal of humanity.

\* \* \*

June 14 (Children's Day).

Topic: A Parent's Prayer.

Hymns: With Happy Voices Ringing. O Jesus, Once a Nazareth Boy. I Think When I Read.

Scripture Lesson: Deuteronomy 6:1-9. Text: Judges 13:8. "Teach us what we shall do unto the child."

I. Manohar was a devout Israelite. He had a wife but no children. The story says that one day the angel of the Lord appeared to his wife and told her she should have a son. When she told Manohar he entreated the Lord that the angel might come again and teach them how to train the child.

II. That was a sincere and heartfelt prayer. And parents that present such a prayer will not pray in vain.

III. Parents play an important part in the training of their children.

A bishop of Chester said: "It is easier to talk nonsense about education than about any other subject under the sun. As a schoolmaster I have been completely baffled by some characteristic of a boy until I have seen his father or mother, and then everything at once became clear."

IV. Parents should realize the importance of home influences.

Samuel Smiles wrote: "The home is the crystal of society—the nucleus of national character; and from that source, be it pure or tainted, issue the habits, principles, and maxims which govern public as well as private life. The nation comes from the nursery; public opinion itself is for the most part the outgrowth of the home; and the best philanthropy comes from the fireside."

V. Parents should realize the importance of religious training.

A mother said: "As I was about to enter my nursery to look after my little ones, I observed the youngest, a boy of three years of age, looking over a book which he had taken from a shelf, resembling a family Bible used before morning and evening prayer. Struck with the unusual solemnity of his manner, I watched his movements. With great precision and apparent devotion, he went through the exercise of reading and singing, and kneeling for prayer, in imitation of his father's daily example. And never was manner, voice or gesture more properly copied."

VI. Ptah-Hotep, who lived 3,580 B. C., gave this advice to parents. "Delay not to bring the erring to obedience, and to chastise the rebellious. So shall he not stray from the path of right-

(Turn to page 44)

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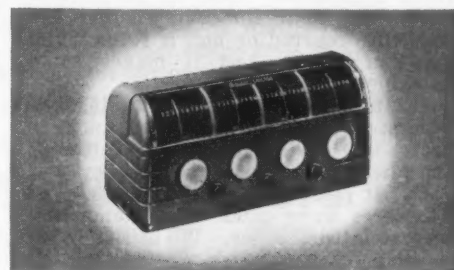
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## Insurance Check Sheet for Churches

THE following list represents the type of insurance applicable to churches. Churches are now reappraising their insurance needs. The number of law suits being filed against them because of liability, workmen's compensation and other causes makes such a study imperative.

1. Fire.
2. Windstorm.
3. Hail.
4. Smoke damage from stationery heating plant.
5. Inherent explosion.
6. Aircraft and motor vehicle damage.
7. Riot and civil commotion.
8. Vandalism and malicious mischief.
9. Extended coverage. This includes the items from windstorm through aircraft and motor vehicle and is to be recommended. Thus if Numbers 1, 7, 8 and 9 are written the church is protected on the first nine types of insurance.
10. Earthquake. This is generally written in the areas where experience has shown a tendency for earthquakes.
11. Contingent liability from building laws. Few churches have this insurance but some zoning laws require it. If the building is very old it is also desirable.

12. Rental value insurance. Protects the church if it finds it necessary to rent quarters due to fire or other calamity.

13. Yard improvements. If the church possesses landscaping of value this is a good type of insurance to have.

14. Rain insurance. Protects open air services, open air bazaars, etc.

15. Water damage. Gives protection if the church suffers because of open windows, bursting water pipes or other flooding.

16. Fine arts. A few churches possess paintings and murals of much value. These may be protected through this type of insurance.

17. Electric signs. If the signs are valuable they should be protected by this insurance.

18. Automobile insurance including liability, collision, etc. If the church owns automobiles this is almost essential. If the cars used for church business are privately owned then non-ownership liability should be carried.

19. Burglary, theft, larceny and robbery insurance. Necessary in centers of population.

20. Church protective insurance to cover against embezzlement, etc.

21. Property liability. A most necessary insurance to protect the church against injuries on the premises.

22. Elevator liability. Necessary only in the few churches which operate elevators.

23. Boiler-heating plant insurance. Necessary both for liability and property loss.

24. Plate glass. Stained glass windows may be protected under this type of insurance.

25. Workmen's compensation. Required in most states if the church has several employees.

26. Employer's liability. This is usually written as an endorsement on number 21.

27. Fidelity bonds. This insurance indemnifies for loss by embezzlement.

28. Check forgery insurance. The cost is slight but is valuable if the church treasury carries a substantial balance.

29. Safe deposit box insurance. Protects the deposits in the box.

30. Summer camps insurance. If the church owns or operates summer camps there is a distinct type of hazard. A special policy will cover both liability and camp equipment.

Probably no church will write each of these thirty types of insurance. Every church will carry several kinds in accordance with its needs. If your local insurance agents are unable to give you the information you wish send a request for such information to Church Management, 1900 Euclid Avenue, Cleveland, Ohio. We will see that you are properly advised.



## Sermons

(From page 42)

eousness, nor stumble amid pitfalls."

And this advice to children. "Be diligent to observe the precepts of thy father. Inscribe his law on thy heart, and obey his will even beyond that which is required of thee. So shalt thou be pleasing unto him."

June 21. \* \* \*

Topic: Throwing Stones.

Hymns: Jesus, Thy Boundless Love to Me. God of the Strong, God of the Weak. Lord, Speak to Me.

Scripture Lesson: John 8:1-11. Text: John 8:7. "He that is without sin among you, let him first cast a stone at her."

I. This story is put in parenthesis in the Revised Version and also in Moffatt's translation. Most of the ancient authorities omit it. But whether the incident occurred or not, it reflects the spirit of Jesus. And it makes some valuable suggestions.

II. It is easy to see the failings of others. The Pharisees were quick to detect any deviation from the letter of the law. We are as quick as they.

III. It is easy to accuse others. The Pharisees were quick to condemn any who violated the law. We are as quick as they.

In a town in Massachusetts there was a man who was always ready to proclaim the delinquencies of Christians. A minister said to him: "There can't be a sheep that gets a foot out of this fold, but what you will bark from one end of the town to the other."

IV. The accuser should see that his own record is clear. The Pharisees could not meet the test which Jesus applied. Can we?

A dispatch from Washington said, "Like Dr. Wiley, Minister Wu Ting Fang is a doctor who does not take his own medicine." He caught Dr. Wiley, the health expert, eating boiled lobsters, salads, etc., and drinking musty ale. He reproved him. But the Chinese diplomat had been talking about the benefit of walking as an exercise. But one day he was seen boarding a street car. Dr. Wiley asked, "Do you not always walk home?" Minister Wu replied, with a wink and a smile, "It's too hot to walk."

V. The accuser should be sure of his facts. Dr. Talmage said: "When you hear evil of anyone, suspend judgment. Do not decide till you have heard a man's defense." That rule should always be observed before an accusation is made.

VI. The repentant should be forgiven. Jesus was severe in his condemnation of sin. But he was quick to forgive and encourage the penitent. We should be as quick as he.

When Whittier was seven, he was taken by his mother to see a fallen girl who was sick. The pious people of the village ignored her. But the poet's mother was not influenced by the common prejudice. Whittier said: "When I went out and looked at the blue sky, I thought that the God who lived up there must be as good as my mother. If she was so helpful to wicked people, he could not be less kind. Since that time I have never doubted the ultimate goodness of God, and his loving purpose for the world."

"God pity us all as we jostle each other!"

God pardon us all for the triumphs we feel

When a fellow goes down 'neath his load on the heather,  
Pierced to the heart! words are keener than steel,  
And mightier far for woe or for weal."

\* \* \*

June 28 (Nature Sunday).

Topic: God and Nature.

Hymns: God of the Earth, the Sky, the Sea. This Is My Father's World. The Spacious Firmament on High.

Scripture Lesson: Psalm 97. Text: Romans 1:20. "For the invisible things of him are clearly seen. . . ."

I. In the first chapter of Romans, Paul writes of the power of God. Of the need of the world. Of the guilt of the heathen. In verse 20 he makes a striking statement about God and nature. "For ever since the world was created, his invisible nature, his everlasting power and divine being, have been quite perceptible in what he has made." (Moffatt).

II. Nature reminds us of God. A writer says: "Nature is not only strong and beautiful, but has likewise a religious aspect. This fact was noticed in the very earliest times, appears in the rudest worship, which is an adoration of God in nature. It will move man's heart to the latest day, and exert an influence on souls that are deepest and most holy."

III. The God back of nature is a God of love. Heine wrote: "Nature, like a great poet, knows how to produce the grandest effects with the fewest materials. You have only a sun, tree, flowers, water—and love. But in sooth, should this last be absent from the heart of the beholder, the picture is poor enough, for then the sun is only so and so many miles in diameter, and trees are good for fuel, and flowers are classified according to their stamens, and water is wet."

IV. Some people do not appreciate nature. A writer says: "Some people are utterly unimpressible by the influence of outward scenery. You may know men who have lived for many years where nature has done her best with wood, and rock, and river; and even when you become well acquainted with them, you cannot discover the faintest trace in their talk, or in their feeling, of the mighty, powerful touch, as it would be to many, which has been unceasingly laid upon them through all that time."

V. We are entering on the summer season. We shall spend much time out of doors. May nature remind us of God.

"Who that looks on the ocean in its anger or its play; who that walks at twilight under a mountain's brow, listens to the sighing of the pines touched by the indolent winds of summer, and hears the light tinkle of the brook murmuring its quiet tune—who is there but feels the deep religion of the scene?"

In his poem, "Revelation," Edwin Markham says:

"I made a pilgrimage to find the God: I listened for his voice at holy tombs. Searched for the print of his immortal feet

In dust of broken altars; yet turned back

With empty heart. But on the home-

ward road

A great light came upon me, and I heard

The God's voice singing in a nestling lark;

Felt his sweet wonder in the swaying rose;

Received his blessing from a wayside well;

Looked on his beauty in a lover's face;

Saw his bright hand send signals from the suns."

## BIBLE IS THE BEST SELLER

The Bible is still America's best seller.

Latest Census Bureau book publishing figures, covering 1939, show the annual output of Bibles, Testaments and parts of the Bible published in separate covers to be 7,927,848 volumes, compared with 5,579,317 in 1937. Both 1937 and 1939 recorded tremendous increases in total number of Bibles printed. For earlier census years Bibles published were: 1935—591,173; 1933—666,448, and 1931—1,376,680.

The number of complete Bibles published in 1939 was 2,348,069. Testaments published separately numbered 1,268,614. Parts of the Bible (not whole Testaments) numbered 3,361,234 volumes, while an additional 969,931 Biblical volumes were not classified by text.

While the production of Bibles showed an immense increase, the publication of fiction recorded a heavy decline, 13,511,181 volumes in 1939, compared with 25,454,135 volumes in 1937.

The total number of all books published in 1939 was 180,142,492 volumes, compared with 197,359,076 volumes in 1937; 140,651,953 volumes in 1935; 110,789,913 volumes in 1933; 154,461,622 volumes in 1931, and 214,334,423 volumes in 1929.

The largest single grouping reported was that of textbooks for school use, not distributed as to subject matter, which amounted to 63,274,758 volumes in 1939, compared with 72,771,685 volumes in 1937.

Next high in 1939 in total numbers were books for juvenile readers, 34,848,416 volumes, compared with 29,336,530 volumes in 1937.

Publication of pamphlets more than doubled in number, with a 1939 total of 540,536,202, compared with 216,847,761 in 1937.

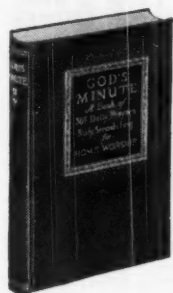
Maps, atlases, and globe covers published in 1939 numbered 64,309,275, compared with 103,867,467 in 1937.

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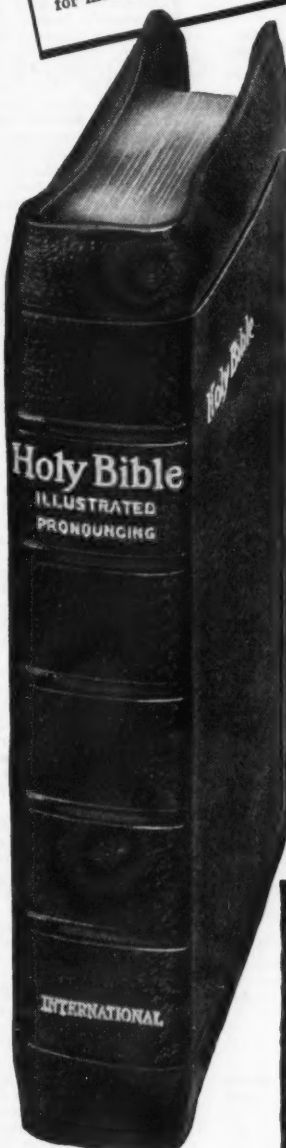
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I-253



# Military Camps and Posts in Continental United States

WITH the rapidly developing defense program ministers are interested in spiritual service to the young men who are drawn into the service. This list of army camps corrected to May 1, 1941, will help. The spiritual work of the army is in charge of the army chaplains. In addition, many local churches in the communities which house the camps have services of one kind or another for the draftees.

Clergymen will help the men who go from their churches by writing pastors of the churches of your denomination near the camps giving information about individuals and by also directing letters to the chaplain. The office of the Chief of Chaplains advises us that if the unit and station is known the letter should be addressed as follows:

The Chaplain,  
----- Infantry, Rifle,  
Camp Defender, Mississippi.

Where the unit is not known the letter may be addressed:

The Chaplain,  
Camp Defender,  
Mississippi.

Post or Camp and Post Office Address	Appr. Strength
Aberdeen Proving Ground—Aberdeen Proving Ground, Maryland....	6,700
Adams, Fort—Newport, Rhode Island.....	
Allen, Fort Ethan—Fort Ethan Allen, Vermont.....	3,400
Andrews, Fort—Fort Andrews, Massachusetts.....	
Arlington Cantonment—Arlington Cantonment Station, Arlington, Virginia.....	1,100
Army Medical Center—Washington, D. C.....	
Army and Navy General Hospital—Hot Springs National Park, Arkansas.....	
Army War College—Washington, D. C.....	
Atlanta General Depot—Atlanta, Georgia.....	
Augusta Arsenal—August, Georgia.....	
Baker, Fort—Fort Baker, California.....	
Banks, Fort—Winthrop Station, Boston, Massachusetts.....	
Barkeley, Camp—Abilene, Texas.....	17,000
Barksdale Field—Shreveport, Louisiana.....	5,200
Barnes General Hospital—Vancouver Barracks, Washington.....	
Barrancas, Fort—Fort Barrancas, Florida.....	
Barry, Fort—Fort Baker, California.....	
Battle Creek Municipal Airport—Battle Creek, Michigan.....	
Baytown Ordnance Works—Houston, Texas.....	
Beaumont, William, General Hospital—El Paso, Texas.....	
Beauregard, Camp—Alexandria, Louisiana.....	25,000
Belvoir, Fort—Fort Belvoir, Virginia.....	15,800
Benicia Arsenal—Benicia, California.....	
Benjamin Field—Tampa, Florida.....	
Benning, Fort—Fort Benning, Georgia.....	44,000
Biggs Field—Fort Bliss, Texas.....	
Billings General Hospital—Fort Benjamin Harrison, Indiana.....	
Blanding, Camp—Starke, Florida.....	50,000
Bliss, Fort—Fort Bliss, Texas.....	27,000
Boeing Field—Seattle, Washington.....	
Boise Barracks—Boise, Idaho.....	1,900
Bolling Field—Anacostia, D. C.....	1,400
Bonneville, Camp—Bonneville, Oregon.....	
Boston Airport—East Boston, Massachusetts.....	
Boston Army Base—Boston, Massachusetts.....	
Bowie, Camp—Brownwood, Texas.....	29,000
Bowman Field—Route No. 7, Box 180, Louisville, Kentucky.....	2,200
Boyd, Camp—Fort Bliss, Texas.....	
Brady, Fort—Sault Ste. Marie, Michigan.....	
Bragg, Fort—Fort Bragg, North Carolina.....	60,000
Brookley Field—Mobile, Alabama.....	
Brooklyn Army Base—58th Street and 1st Avenue, Brooklyn, New York.....	
Brooks Field—San Antonio, Texas.....	1,700
Brown, Fort—Brownville, Texas.....	
Bullis, Camp—San Antonio, Texas.....	
Callan Camp—San Diego, California.....	4,500
Canby, Fort—Ilwaco, Washington.....	
Carlisle Barracks—Carlisle, Pennsylvania.....	
Casey, Fort—Coupeville, Washington.....	
Chanute Field—Rantoul, Illinois.....	5,400
Chapman Field—Miami, Florida.....	
Charleston Ordnance Depot—Charleston, South Carolina.....	
Charlotte Air Base—Charlotte, North Carolina.....	1,400
Church, Fort—Sakonnet Point Military Reservation, Little Compton, Rhode Island.....	
Cincinnati Ordnance District—Room 831, The Enquirer Building, Cincinnati, Ohio.....	
Claiborne, Camp—Alexandria, Louisiana.....	28,000
Clark, Fort—Brackettville, Texas.....	1,400
Clatsop, Camp—Camp Clatsop, Oregon.....	
Cleveland Ordnance District—1450 Terminal Tower Building, Cleveland, Ohio.....	
Columbia Municipal Airport—Columbia, South Carolina.....	
Columbia, Fort—McGowan, Washington.....	
Columbus General Depot—Columbus, Ohio.....	
Connellsville Airport—Connellsville, Pennsylvania.....	
Constitution, Fort—New Castle, New Hampshire.....	1,300
Crissy Field—Presidio of San Francisco, California.....	
Crockett, Fort—Galveston, Texas.....	2,000
Croft, Camp—Spartanburg, South Carolina.....	11,000
Cronkhite, Fort—Fort Baker, California.....	
Crook, Fort—Fort Crook, Nebraska.....	1,700
Curtis Bay Ordnance Depot—South Baltimore, Maryland.....	
Custer, Fort—Battle Creek, Michigan.....	21,000
Davis Field, Monahan—Tucson, Arizona.....	
Davis, Camp—Hollyridge, North Carolina.....	19,800
Dawes, Fort (Sub-post of Fort Banks)—Deer Island, Massachusetts.....	
Delaware, Fort—Delaware City, Delaware.....	
Delaware Ordnance Depot—Pedricktown, New Jersey.....	
Des Moines, Fort—Fort Des Moines, Iowa.....	1,700
Devens, Fort—Fort Devens, Massachusetts.....	23,000
Dix, Fort—Fort Dix, New Jersey.....	28,000
Dodd Field—Fort Sam Houston, Texas.....	
Dodge, Camp—Herold, Iowa.....	
Douglas, Fort—Fort Douglas, Utah.....	
Drew Field—Tampa, Florida.....	
Duncan Field—San Antonio, Texas.....	
Du Pont, Fort—Delaware City, Delaware.....	2,300
Duval, Fort—Winthrop Station, Boston, Massachusetts.....	
Edgewood Arsenal—Edgewood, Maryland.....	3,000
Edwards, Camp—Falmouth, Massachusetts.....	28,000
Eglin Field—Valparaiso, Florida.....	1,400
Ellington Field—Houston, Texas.....	3,900
English Field—Amarillo, Texas.....	
Erie Proving Ground—Lacarne, Ohio.....	
Eustis, Fort—Fort Eustis, Virginia.....	14,000
Fairfield Air Depot—Fairfield, Ohio.....	
Fishermen's Island—Kiptopeke, Virginia.....	
Fitzsimons General Hospital—Denver, Colorado.....	
Flagler, Fort—Fort Townsend, Washington.....	
Forrest, Camp—Tullahoma, Tennessee.....	28,000
Foster, Fort—Kittery, Missouri.....	
Fox Field—Fort Custer, Battle Creek, Michigan.....	
Frankford Arsenal—Bridgesburg Station, Philadelphia, Pennsylvania.....	
Frederick Municipal Airport—Frederick, Maryland.....	
Fresno Air Corps Facility—Fresno, California.....	
Front Royal Quartermaster Depot—Front Royal, Virginia.....	
Funston, Fort—Fort Winfield Scott, San Francisco, California.....	
Getty, Fort—Jamestown, Rhode Island.....	
Godman Field—Fort Knox, Kentucky.....	
Grant, Camp—Rockford, Illinois.....	9,100
Gray Field—Fort Lewis, Washington.....	
Greble, Fort—Jamestown, Rhode Island.....	
Greene, Fort Nathaniel—Narragansett, Rhode Island.....	
Gunter Field—Montgomery, Alabama.....	
Haan, Camp—Riverside, California.....	10,000
Hamilton, Fort—Brooklyn, New York.....	3,400
Hamilton Field—Hamilton Field, California.....	2,300
Hancock, Fort—Fort Hancock, New Jersey.....	
Harrisburg Municipal Airport—Harrisburg, Pennsylvania.....	
Harrison, Fort Benjamin—Fort Benjamin Harrison, Indiana.....	4,200
Hatbox Field—Muskogee, Oklahoma.....	
Hayes, Fort—Columbus, Ohio.....	2,000
Heath, Fort—Winthrop Station, Boston, Massachusetts.....	
Hensley Field—Grand Prairie, Texas.....	
Hicks Field—Fort Worth, Texas.....	
Hill Field Air Depot—Ogden, Utah.....	
Hoff General Hospital—Santa Barbara, California.....	
Holabird Quartermaster Depot—Baltimore, Maryland.....	1,900
Houston, Fort Sam—Fort Sam Houston, Texas.....	21,000
Huachuca, Fort—Fort Huachuca, Arizona.....	5,800
Hulen, Camp—Palacios, Texas.....	12,000
Hunter Field—Savannah, Georgia.....	
Hunter Liggett Military Reservation—Jolon, California.....	
Indiantown Gap Military Reservation—R. 2, Jonestown, Pennsylvania.....	21,000
Jackson, Fort—Columbia, South Carolina.....	43,000
Jacksonville Municipal Airport—Jacksonville, Florida.....	
Jay, Fort—Governors Island, New York.....	3,500
Jefferson Barracks—Jefferson Barracks, Missouri.....	19,800
Jefferson Proving Ground—Madison, Indiana.....	
Jeffersonville Quartermaster Depot—Jeffersonville, Indiana.....	
Kearney, Fort Phillip—Saunderstown, Rhode Island.....	
Kelly Field—Kelly Field, Texas.....	5,500
Key West Barracks—Key West, Florida.....	
Kisatchie Artillery Range—Leesville, Louisiana.....	
Knox, Fort—Fort Knox, Kentucky.....	24,000
Lagorde General Hospital—New Orleans, Louisiana.....	
Langley Field—Langley Field, Virginia.....	7,400
Laredo Airdrome—Laredo, Texas.....	
Lawson Field—Fort Benning, Georgia.....	
Lawson General Hospital—Atlanta, Georgia.....	
Lawton, Fort—Seattle, Washington.....	
Leavenworth, Fort—Fort Leavenworth, Kansas.....	2,700
Lee, Camp—Camp Lee, Virginia.....	17,000
Letterman General Hospital—Presidio of San Francisco, California.....	
Levett, Fort—Portland, Maine.....	
Lewis, Fort—Fort Lewis, Washington.....	48,000
Lincoln, Fort—Bismarck, North Dakota.....	
Lindbergh Field—San Diego, California.....	
Little Rock Municipal Airport—Little Rock, Arkansas.....	
Livingston, Camp—Alexandria, Louisiana.....	31,000
Lockett, Camp—Campo, California.....	1,300
Logan Field—Dundalk, Maryland.....	
Logan, Fort—Fort Logan, Colorado.....	1,300
Long Beach Municipal Airport—Long Beach, California.....	
Love Field—Dallas, Texas.....	

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## Legal Holidays

THERE are no "National" holidays in the United States. Each state has jurisdiction over the holidays to be observed. These are designated either by legislature enactment or executive proclamation. The only national holiday ever proclaimed by Congress was when they ordered (April 30, 1869) that the one hundredth anniversary of the Constitution be observed as a National holiday. The President and Congress designate for the District of Columbia and the government employees throughout the nation, but not for the states with the one exception referred to. The law signed by President Roosevelt (May 12, 1938) made

November 11 a legal holiday in the District of Columbia, the Congress and the President having exclusive jurisdiction over the District.

**January 1—New Year's Day.** In all the States, District of Columbia, Alaska, Canal Zone, Hawaii, Philippine Islands, Puerto Rico, Virgin Islands.

**January 20—Inauguration Day.** Begun in 1937. To be observed every fourth year from that date by the 20th Amendment to the Constitution. In the District of Columbia only.

**February 12—Lincoln's Birthday.** In California, Colorado, Connecticut, Delaware, Illinois, Indiana, Iowa, Kansas, Kentucky, Michigan, Minnesota, Montana, Nebraska, New Jersey, New York, North Dakota, Oregon, Pennsylvania, South Dakota, Tennessee, Texas (by some banks), Utah, Wash-

ington, West Virginia (by some banks), Wyoming, Alaska, Puerto Rico (by banks), Virgin Islands.

**February 22—Washington's Birthday.** In all the States, the District of Columbia, Alaska, Canal Zone, (not by banks), Hawaii, Philippine Islands, Puerto Rico, Virgin Islands.

**Good Friday.\*** In Arizona (in five counties), Connecticut, Delaware, Florida, Louisiana, Maryland, Minnesota, New Jersey, North Dakota, Pennsylvania, South Carolina (in Charleston county), Tennessee, Canal Zone, Philippine Islands, Puerto Rico, Virgin Islands. In Connecticut Good Friday is usually proclaimed by the Governor as a day of fasting and prayer.

**May 30 — Decoration or Memorial Day.** In all the States, District of Columbia, Alaska, Canal Zone (not by banks); Hawaii, Philippine Islands, Puerto Rico, Virgin Islands; with the following exceptions—Alabama, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina.

**July 4—Independence Day.** In all

\*Date variable.

the States, District of Columbia, Alaska, Canal Zone, Hawaii, Philippine Islands, Puerto Rico, Virgin Islands.

**Labor Day.\*** In all the states, District of Columbia, Alaska, Canal Zone (not by banks), Hawaii, Puerto Rico, Virgin Islands.

**October 12—Columbus Day.** In Alabama, Arizona, Arkansas (by some banks), California, Colorado (by some banks part of day), Connecticut, Delaware, Florida, Georgia, Idaho, Illinois, Indiana, Kansas (by some banks part of day), Kentucky, Louisiana, Maryland, Massachusetts, Michigan (by some banks), Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico (by some banks), New York, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, Texas, Utah, Vermont, Virginia, Washington, West Virginia (by some banks), Wisconsin, Wyoming, Canal Zone, Puerto Rico.

**General Election Day\*** (first Tuesday after the first Monday in November). In New Jersey, New York, Pennsylvania, Virginia. In Ohio it is a half holiday.

**November 11—Armistice Day.** In all the States, District of Columbia, Alaska, Canal Zone (not by banks), Hawaii, Philippine Islands, Puerto Rico, Virgin Islands.

**Thanksgiving Day.\*** (Observed until 1939 as last Thursday in November but subject to change in 1940 to preceding Thursday by proclamations of the President and Governors of the States). Observance now divided. District of Columbia and United States possessions observe day set by the President; States day set by Governors.

**December 25—Christmas Day.** In all the States, District of Columbia, Territories and possessions, Philippine Islands.

#### STATE AND PROVINCIAL HOLIDAYS

**January 6—Epiphany.** In Puerto Rico.

**January 8—Battle of New Orleans.** In Louisiana.

**January 19—Lee's Birthday.** In Alabama, Arkansas (some banks), Florida, Georgia, Kentucky, Mississippi, North Carolina (by some banks), South Carolina (by some banks), Tennessee, Texas, Virginia.

**January 21—Foundation Day.** In the Canal Zone.

**Shrove Tuesday.\*** Observed as Mardi Gras in Alabama, Florida (in cities and towns where carnival is celebrated), Louisiana (Parishes of Jefferson, Orleans, St. Bernard, St. Charles, St. John the Baptist, East Baton Rouge), Canal Zone.

**February 14—Admission Day.** In Arizona.

**February 15—Constitution Day.** In the Canal Zone.

**March 1—State Day.** In Nebraska.

**March 2—Texas Independence Day.** In that State.

**Holy Thursday.\*** Philippine Islands, Virgin Islands (except at St. Croix).

**March 22—Emancipation Day.** In Puerto Rico.

**Holy Saturday.\*** In the Canal Zone.

**March 25—Maryland Day.** In that State.

**Easter Monday.\*** In North Carolina, Virgin Islands.

**March 30—Seward's Day.** In Alaska.

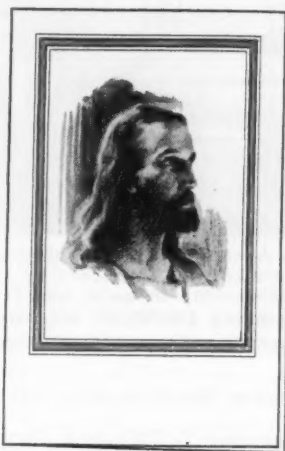
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**March 31—Transfer Day.** In the Virgin Islands.

**April 1—State Election.** In Michigan.

**April 12—Date of Passage of Halifax Independence Resolution.** In North Carolina (by some banks).

**April 13—Thomas Jefferson's Birthday.** In Alabama, Missouri (bank transactions not affected), Oklahoma (banks not closed), Virginia.

**April 14—Pan-American Day** (a fixed observance).

**April 16—De Diego's birthday** (in Puerto Rico).

**Third Tuesday.\*** State elections (in Louisiana).

**April 19—Patriots' Day** (in Maine and Massachusetts).

**April 21—Anniversary, Battle of San Jacinto** (in Texas).

**April 26—Confederate Memorial Day** (in Alabama, Florida, Georgia and Mississippi; World War Memorial Day also, in Georgia).

**Last Thursday.\*** Fast Day (in New Hampshire).

**May 1—Labor Day** (in Philippines).

**May 4—Rhode Island's Independence Day.**

**May 10—Confederate Memorial Day** (observed in Kentucky and North Carolina).

**May 20—Anniversary signing of Mecklenburg Declaration of Independence** (observed in North Carolina).

**May 30—Confederate Memorial Day** (in Virginia).

**June 3—Confederate Memorial Day** (in Tennessee).

**June 3—Birthday of Jefferson Davis**



## For God and Country — United They Serve



Presentation of the colors at the Park Avenue Brick Presbyterian Church, New York City, on U.S.O. Sabbath, June 8. The day, nationally celebrated, was sponsored by United Service Organizations for National Defense. Soldiers and sailors attended worship in units, heard sermons on national unity. Pastors urged parishioners to support U.S.O., now seeking \$10,765,000 for defense morale work.

(in Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, South Carolina, Texas and Virginia).

**June 11**—Kamehameha Day (in Hawaii).

**June 15**—Pioneer Day (in Idaho).

**June 17**—Bunker Hill Day (in Massachusetts).

**June 20**—West Virginia Day (in West Virginia).

**July 13**—Birthday of General Bedford Forrest (in Tennessee).

**July 17**—Munoz Rivera Day (in Puerto Rico).

**July 24**—Pioneer Day (in Utah).

**July 25**—Occupation Day (in Puerto Rico).

**July 27**—Dr. Barbosa's Birthday (in Puerto Rico).

**August 1**—Colorado Day (in that State only).

**August 13**—Occupation Day (in Philippines).

**August 16**—Anniversary Battle of Bennington (in Vermont).

**September 6**—Lafayette Day (also anniversary of the First Battle of the Marne) is not a legal holiday; celebrated in New York and ten other States.

**September 9**—Admission Day (in California).

**September 12**—Defenders' Day (in Maryland).

**October 1**—Missouri Day (in that State's schools).

**October 9**—Fraternal Day (Alabama only).

**October 18**—Alaska Day (in Alaska

only).

**October 31**—Admission Day (in Nevada).

**December 7**—Delaware Day, in that State; U. S. Constitution ratified on that date, 1787.

**December 28** — Woodrow Wilson's Birthday (in South Carolina).

**Dec. 30**—Rizal Day (in Philippines).

### HOLIDAYS OF THE WORLD

Christmas and New Year's are observed the world over.

In Episcopal countries, such as England, the only church days which are regular legal holidays, aside from Christmas, are Good Friday, Easter Monday and Whit-Monday.

In Roman Catholic countries, the church days other than Christmas which are usually legal holidays are Epiphany, Ascension, Assumption, All Saints', and Immaculate Conception. Throughout the Latin-American countries it is usual to observe Good Friday and Corpus Christi.

In Lutheran Countries Epiphany, Annunciation, Good Friday, Easter Monday, Ascension Day, Whitmonday, Ash Wednesday and Corpus Christi are holidays.

### Old English Holidays

**January 6**—Twelfth Day or Twelfth-tide, sometimes called Old Christmas Day, the same as Epiphany. (Feast of the Three Kings). It is celebrated in Spain as Christmas and in Italy as Epiphany (Befana Day). The previous

evening is Twelfth Night. Since 1900 the Russian Orthodox Church has observed January 7 as Christmas, inasmuch as thirteen days instead of twelve now mark the difference between the old and the new or Gregorian calendar.

**February 2**—Candlemas: Festival of the Purification of the Virgin Consecration of the lighted candles to be used in the church during the year. Also known as "Groundhog Day" in the United States.

**February 14**—Old Candlemas: St. Valentine's Day.

**March 25**—Lady Day: Annunciation of the Virgin.

**April 6**—Old Lady Day.

**June 24**—Midsummer Day: Feast of the Nativity of John the Baptist.

**July 7**—Old Midsummer Day.

**July 15**—St. Swithin's Day. There was an old superstition that if rain fell on this day it would continue forty days.

**August 1**—Lammas Day. Originally in England the festival of the wheat harvest. In the church the festival of St. Peter's miraculous deliverance from prison. Old Lammas Day is August 13.

**September 29**—Michaelmas: Feast of St. Michael the Archangel. Old Michaelmas is October 11.

**November 1**—All-Hallows: All-hallows, or All Saints' Day. The previous evening is All-hallowe'en.

**November 2**—All Souls' Day. Day of prayer for the souls of the dead.

(Turn to page 57)

# The Salvation Army

"Fighting Forces of Good Will"

by Commissioner Alexander M. Damon\*

ALMOST from its beginning in the east end slums of London, seventy-six years ago, the Salvation Army has been militant in organization, dress and ardor. Even in his early years, William Booth, the Army's founder, possessed a "fighting instinct," which he later expressed in his famous words: "While women weep, as they do now, I'll fight; while little children go hungry, as they do now, I'll fight; while men go to prison, in and out, as they do now, I'll fight."

The fighting forces of the Salvation Army are widely dispersed and variously engaged. In ninety-seven countries and colonies, 27,417 men and women, commissioned officers, who employ 104 languages or dialects in their work, direct the religious or social activities of 20,667 corps and institutions. Whether they labor in peaceful hamlets or teeming cities, among the military forces or the fear-driven refugees, their purpose is the same—to frustrate and to overcome human disaster with spiritual and material aid.

From a street meeting in downtown New York in 1880, the non-sectarian work of the Salvation Army has become nation-wide. Directed by more than 4,800 officers in 2,000 centers, its activities and services now include:

Shelters and food stations for men and women; rehabilitation centers for men; homes for the unmarried mother and her child; clinics; children's homes; settlements and day nurseries; individual and family welfare; aid to prisoners and their families; free employment bureaus; the search for missing relatives and friends; summer outings for women and children; boys' clubs; camps for children and youth; home leagues; young people's social and religious programs; and religious instruction and meetings.

The nature of the Salvation Army also enables it to act with that promptness and thoroughness which are absolutely necessary to effective relief work in case of great disasters and emergencies.

In the case of practically every major disaster that has occurred during the last fifty years, the Army has been quick to respond to every call. These have included the Johnstown, Galveston, and Ohio River floods; the San

Francisco earthquake; the Florida and New England hurricanes; the Japanese earthquake; and many other disasters of minor importance.

Now, once again, the red and blue battalions of the Salvation Army are in action among the troops and civilians of the war-stricken countries of Europe, Africa, and Asia.

When the present strife began the Salvation Army was established in most of the countries involved, and was ready with organization, material machinery, personnel, and training to serve both the military forces and the civilians. All have since been fully utilized in meeting the human problems caused by war. Salvationists, for instance, were aiding fleeing inhabitants of Finland before a single shot was fired.

Salvation Army relief activities among the refugees in particular, have included: feeding, housing, clothing, and supplying medical services to men, women, and children in Army institutions, special relief centers, railway and bus terminals, and camps; aiding the governments in their evacuation and re-settlement programs for families; assisting in the evacuation and transportation of children and the aged, even to having officers accompany them beyond the country's borders; obtaining relief aid from other countries, tracing missing relatives and re-uniting members of families; and cooperating with all local and national agencies.

Already in the United States, the Salvation Army is rendering aid to the men who are mobilized and preparing to be of service to those who are called to military duty under the Selective Service Act. Red Shield recreational centers have been opened and local posts of the Salvation Army are in many instances providing leisure-time activities.

Likewise, the Salvation Army is a member of the United Service Organizations for National Defense, Inc., comprising six national welfare organizations which are developing a program to serve America's defenders. The units of cooperation will be conducted outside the actual camp, for the generally approved reason that a man in camp is under army discipline and the need for his welfare is much greater outside the army's jurisdiction.

# The Salvation Army

IS CALLED the "Church of the Black Sheep" and gives the message of the gospel in highway and byway and in the dark and altogether unlovely places.

IT OPERATES hundreds of institutions which relieve physical distress. It also brings a message of spiritual freedom and redemption.

IS a religious and charitable corporation authorized to receive by gift, devise or bequest real and personal property for the benefit of its religious and charitable purposes.

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\*Commander, Eastern territory of the Salvation Army.



# Church Calendar and Service Guide

July, 1941 - - - June 30, 1942

**T**HERE has been a very noticeable increase in the liturgical church year during the past two decades. It has a very definite relationship to the revival of worship. For the church year developed as a worship centered program of the historic church. One who was faithful in his service of worship lived each year the experiences of the Christ.

The historic church calendar developed through generations began with the advent season six well defined periods:

1. **Advent Season:** This begins with the first Sunday in Advent and continues to Christmas. There are always four Sundays in Advent.

2. **Christmastide and Epiphany:** This begins with the first Sunday after Christmas and continues through the sixth Sunday after Epiphany.

3. **Pre-Lent and Lent:** The pre-lent season has three Sundays, Septuagesima, Sexagesima and Quinquagesima. Then follows Lent with six Sundays, including Palm Sunday.

4. **Eastertide:** This includes Easter and the five Sundays which follow.

5. **Ascensiontide and Whitsunday:** There are but two Sundays in this season, the Sunday after Ascension Day and Whitsunday.

6. **Trinity Season:** Trinity Season includes the rest of the year up to the first Sunday in Advent. The number of Sundays in this season vary; they may extend for a half year.

## FEDERAL COUNCIL REVISION

For some years the Committee on Worship of the Federal Council of the Churches of Christ in America has been conscious of a need for a change in the season of the liturgical calendar. The calendar it now recommends is the result of several revisions of the one proposed. It will be noticed that the Sunday after Ascension Day has been placed in Eastertide lengthening that season by one Sunday. Whitsuntide has been extended through the next to the last Sunday in August. The period from the last Sunday in August to the first Sunday in Advent is known as Kingdomtide. It is the time of recovery following the summer vacation—a tide for Kingdom building. The recommended seasons are:

**Advent:** Season of Expectancy, point-

## HYMN OF THE CHRISTIAN YEAR

Advent tells us Christ is near;  
Christmas tells us Christ is here!  
In Epiphany we trace  
All the glory of His grace.

Those three Sundays before Lent  
Will prepare us to repent,  
That in Lent we may begin  
Earnestly to mourn for sin.

Holy Week and Easter, then,  
Tell who died and rose again:  
O that happy Easter Day!  
"Christ is Risen indeed," we say.

Yes, and Christ ascended, too,  
To prepare a place for you;  
So we give Him special praise,  
After those great forty days.

Then, He sent the Holy Ghost,  
On the day of Pentecost,  
With us ever to abide:  
Well may we keep Whitsuntide!

Last of all, we humbly sing  
Glory to our God and King,  
Glory to the One in Three,  
On the Feast of Trinity.

Katherine Hankey, 1888.

ing to our Lord's coming. Always four Sundays.

**Christmastide:** Season of the Nativity, celebrating our Lord's birth. Usually two Sundays.

**Epiphany:** Season of the Evangel, celebrating our Lord's Manifestation to the Gentiles and Wise Men and climaxed in the Festival of the Transfiguration on the last Sunday. From four to nine Sundays, depending on Easter Day.

**Lent:** Season of Penitence and Renewal, symbolized by our Lord's forty days fast in the wilderness. Always six Sundays, climaxed in Holy Week, with Palm Sunday, Maundy Thursday and Good Friday.

**Eastertide:** Season of the Resurrection, beginning with Easter Day. Always seven Sundays, climaxed in Ascension Day, forty days after Easter.

**Whitsuntide:** Season of the Birth and Expansion of the Christian Church. Pentecost or Whitsunday comes fifty days after Easter. From eleven to sixteen Sundays, depending on Easter.

**Kingdomtide:** Season of the Kingdom of God on earth, beginning the last Sunday in August with the Festival of Christ the King. Thirteen or fourteen Sundays, depending on Advent.

## EXECUTIVE CALENDAR

Our calendar given here begins with July 1 and ends with June 30th. It follows what we prefer to call the Minister's executive year. No matter when a denomination may have its liturgical or fiscal year church work in America begins in early autumn and ends in late spring. The summer months of July and August are vacation months. But they, also, can be months of planning. The wise minister will use them for recreation, study and program building. This directory is published on July 1 to make it available for this purpose.

The seasons as indicated follow the liturgical calendars just mentioned. We have made but one addition. July and August we have specifically listed as a season for re-creation and refreshment. We like the Federal Council suggestion of the term "Kingdomtide" for the fall months. So we offer the following calendar for your use:

This calendar has been compiled from the practices of the various branches of the Christian church with one very noticeable addition. It runs from July first through the following June. Note the divisions of the year in this period for worship and administration. These periods are.

1. **Refreshment and re-creation.** This period includes the weeks of July and August. These months are recognized as vacation time by churches and individuals. We believe that acceptance justifies their recognition in a church calendar.

2. **Kingdomtide.** Here we follow the recommendations of the Federal Council of the churches of Christ in America. It is the time for organizing the local church for the year's work. It begins with Labor Sunday and continues to Advent.

3. **Advent.** These four Sundays are designated by the historic church calendar.

4. **Epiphany.** Here again the historic calendar recognizes a definite season which runs from Epiphany to the beginning of Lent.

5. **Lent.** It begins with Ash Wednesday and is concluded with the eve of Easter.

6. **Eastertide.** The season of the resurrection. It begins with Easter and continues to Whitsunday.

7. Whitsuntide. This begins with Whitsunday (Pentecost) and continues until the summer season. It is a period for expression in such days as Children's Day, Mother's Day, Nature Sunday, etc.

**SEASON OF RE-CREATION AND REFRESHMENT.** The months of July and August offer the minister an opportunity to refresh body, mind and spirit. At the same time it is a planning period. He gets a bird's-eye view of the year ahead.

#### JULY

July 6—Fourth Sunday after Trinity.<sup>1</sup>

Fifth Sunday after Pentecost.<sup>2</sup>

July 13—Fifth Sunday after Trinity.  
Sixth Sunday after Pentecost.

July 20—Sixth Sunday after Trinity.  
Seventh Sunday after Pentecost.

July 27—Seventh Sunday after Trinity.  
Eighth Sunday after Pentecost.

#### AUGUST

August 3—Eighth Sunday after Trinity.  
Ninth Sunday after Pentecost.

August 10—Ninth Sunday after Trinity.  
Tenth Sunday after Pentecost.

August 17—Tenth Sunday after Trinity.  
Eleventh Sunday after Pentecost (Old Home Sunday).

August 24—Eleventh Sunday after Trinity.

**Kingdomtide.** The vacation season draws to an end and a new emphasis is placed upon church activity. New zeal is manifest in all departments. The kingdom is at hand.

August 31—Twelfth Sunday after Trinity. First Sunday in Kingdomtide. Festival of Christ the King.

#### SEPTEMBER

September 7—Thirteenth Sunday after Trinity. Second Sunday in Kingdomtide. Labor Sunday.

September 14—Fourteenth Sunday after Trinity. Third Sunday in Kingdomtide.

September 21—Fifteenth Sunday after Trinity. Fourth Sunday in Kingdomtide.

September 28—Sixteenth Sunday after Trinity. Fifth Sunday in Kingdomtide.

#### OCTOBER

October 5—Seventeenth Sunday after Trinity. Sixth Sunday in Kingdomtide. Religious Education week starts. World Communion Sunday.

October 12—Eighteenth Sunday after Trinity. Seventh Sunday in Kingdomtide.

October 19—Nineteenth Sunday after Trinity. Eighth Sunday in Kingdomtide.

October 26—Twentieth Sunday after Trinity. Ninth Sunday in Kingdomtide. Reformation Sunday.

1. Following the historic calendar.

2. Following the Federal Council calendar.

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#### NOVEMBER

November 2—Twenty-first Sunday after Trinity. Tenth Sunday in Kingdomtide. World Temperance Sunday.

November 9—Twenty-second Sunday after Trinity. Eleventh Sunday in Kingdomtide. World Peace Sunday.

November 16—Twenty-third Sunday after Trinity. Twelfth Sunday in Kingdomtide. Men and Missions Sunday.

November 23—Twenty-fourth Sunday after Trinity. Thirteenth Sunday in Kingdomtide.

**Advent Season.** Sermon themes have a background in law, prophecy and the coming of Christ. The modern preacher

will treat his themes liberally to build a social passion akin to the spirit of Jesus.

November 30—First Sunday in Advent.

#### DECEMBER

December 7—Second Sunday in Advent.

December 14—Third Sunday in Advent. Universal Bible Sunday.

December 21—Fourth Sunday in Advent. Christmas Sunday.

December 28—First Sunday in Christmastide.

#### JANUARY, 1942

January 4—Second Sunday in Christ-



## Table of Movable Dates

To aid ministers in seeing the church years ahead this table is included. It gives dates of the movable festivals through 1949.

Year	1st Sunday in Advent	Ash Wednesday	Easter	Whit- Sunday	Trinity Sunday
1941	Nov. 30	Feb. 26	Apr. 13	June 1	June 8
1942	Nov. 29	Feb. 18	Apr. 5	May 24	May 31
1943	Nov. 28	Mar. 10	Apr. 25	June 13	June 20
1944	Dec. 3	Feb. 23	Apr. 9	May 28	June 4
1945	Dec. 2	Feb. 14	Apr. 1	May 20	May 27
1946	Dec. 1	Mar. 6	Apr. 21	June 9	June 16
1947	Nov. 30	Feb. 19	Apr. 6	May 25	June 1
1948	Nov. 28	Feb. 11	Mar. 28	May 16	May 23
1949	Nov. 27	Mar. 2	Apr. 17	June 5	June 12

mastide. Week of Prayer begins.

**Epiphany.** This season begins with the first Sunday after Epiphany (January 6) and continues until the beginning of Lent.

January 11—First Sunday after Epiphany. Missionary Day.

January 18—Second Sunday after Epiphany.

January 25—Third Sunday after Epiphany.

### FEBRUARY

February 1—Septuagesima.

February 8—Sexagesima. Race Relations Sunday.

February 15—Quinquagesima.

Lent. This begins with Ash Wednesday (February 18th) and continues until Easter. It is a period of devotion and evangelism.

February 22—First Sunday in Lent. Brotherhood Day.

### MARCH

March 1—Second Sunday in Lent.

March 8—Third Sunday in Lent.

March 15—Fourth Sunday in Lent.

March 22—Fifth Sunday in Lent. Passion Sunday.

March 29—Palm Sunday.

### APRIL

**EASTERTIDE.** This begins with Easter Day and continues to the eve of Whitsunday. It would be a period of instruction in the beginnings of the Christian movement and a period which calls for continued loyalty to the church.

April 5—Easter Day.

April 12—First Sunday after Easter.

April 19—Second Sunday after Easter.

April 26—Third Sunday after Easter.

### MAY

May 3—Fourth Sunday after Easter.

May 10—Fifth Sunday after Easter. Festival of the Christian Home begins. Mother's Day.

May 17—Sunday after Ascension Day.

**Whitsuntide.** This begins with Whitsuntide (Pentecost) and continues until the vacation season. It includes special days such as Children's Day, Nature Sunday, commencements, etc. The

emphasis upon social relations is a splendid one for these closing months of the year.

May 24—Whitsunday. Christian Unity Sunday.

May 31—Trinity Sunday.

### JUNE

June 7—First Sunday after Trinity. Second Sunday after Pentecost.

June 14—Second Sunday after Trinity. Third Sunday after Pentecost. Children's Day.

June 21—Third Sunday after Trinity. Fourth Sunday after Pentecost.

June 28—Fourth Sunday after Trinity. Fifth Sunday after Pentecost. Nature Sunday.

## THE SEASONS AND FESTIVALS OF THE CALENDAR YEAR

### Fixed Festivals

December 24—Christmas Eve.

December 25—The Nativity.

January 1—Festival of the Christening. New Year's Day.

January 5—Twelfth Night. Epiphany Eve.

January 6—Epiphany.

February 2—Presentation of Jesus in the Temple.

March 25—The Annunciation.

August 6—The Transfiguration.

October 31—Reformation Day.\*

November 1—All Saints' Day.

November 2—All Souls' Day.

### Movable Festivals

*Advent*—Beginning the Sunday nearest November 30.

*Christmas Sunday*—The Sunday preceding Christmas.

*Ash Wednesday*—The beginning of Lent. The forty-six days before Easter.

*Passion Sunday*—Two Sundays before Easter.

*Maundy Thursday*—In Holy Week.

*Good Friday*—In Holy Week.

*Palm Sunday*—The Sunday before Easter.

*Easter Day*—Always the first Sunday after the full moon which happens upon or next after March 21.

*Ascension Day* (Holy Thursday)—

Forty days after Easter.

*The Sunday After Ascension Day*—Next before Whitsunday.

*Whitsunday or Pentecost* — Fifty days after Easter.

*Trinity Sunday*—The Sunday after Pentecost.

*Kingdomtide*—Beginning the Sunday after Trinity.

### Other Movable Festivals

The following days, of varying significance and recognition, are coming to be frequently observed:

*Men and Missions Sunday*—Third Sunday in November.

*Bible Sunday*—The Second Sunday in Advent.

*Christmas Sunday*<sup>2</sup> — The Fourth Sunday in Advent.

*Missionary Day*<sup>1</sup>—The First Sunday after Epiphany.

*Race Relations Day*<sup>3</sup>—The Sunday nearest February 12 (Lincoln's Birthday).

*Brotherhood Day*<sup>8</sup> — The Sunday nearest February 22 (Washington's Birthday).

*The World Day of Prayer*<sup>4</sup>—The First Friday in Lent.

*The Day of Prayer for Students*<sup>5</sup>—The Third Sunday in February.

*Stewardship Day*<sup>1</sup>—The Fourth or some Sunday in Lent.

*Rural Life Sunday*<sup>6</sup>—The Fifth Sunday after Easter.

*Young People's Day*<sup>1</sup>—Some Sunday in Eastertide.

*The Festival of the Christian Home*<sup>1</sup>—The Second Sunday in May.

*Christian Unity Sunday*<sup>1</sup> — Whitsunday (Pentecost).

*Children's Day*—The Second Sunday in June.

*Nature Sunday*<sup>1</sup>—The last Sunday in June.

*Old Home Church Sunday*—Third Sunday in August.

*Labor Sunday*<sup>3</sup>—The Sunday before Labor Day.

\*Reformation Day commemorates Martin Luther's posting on the door of the Cathedral Church at Wittenburg the ninety-five theses he proposed to defend. This was October 31, 1517. The Sunday preceding or following October 31 is observed in practically all Lutheran churches and sometimes in others.

1. New designations made by this calendar. In case of the Festival of the Christian Home, this is a new name for Mother's Day.

2. In the Episcopal Church the Sunday after Christmas is more likely to be observed as Christmas Sunday.

3. Designated by the Federal Council of Churches.

4. Designated by the Foreign Missions Conference of North America and the Council of Women for Home Missions. Annually observed in more than fifty countries.

5. Designated by the World Student Christian Federation as a Day of Prayer for students throughout the world.

6. Designated the Fifth Sunday after Easter by the Home Missions Council and the Federal Council of Churches. Its place in the calendar is suggested by the old Rogation Days.

7. By proclamation of the President of the United States.

8. Designated by the National Conference of Jews and Christians. A suggestion to change the date to the Sunday preceding Thanksgiving is under consideration.

9. Designated by the International Council of Religious Education.

*World Communion Sunday*—First Sunday in October.

*World Temperance Day*<sup>9</sup>—The Sunday nearest the first day of November.

*World Peace Sunday*<sup>3</sup>—The Sunday before Armistice Day, November 11.

*Thanksgiving Sunday*—The Sunday before Thanksgiving Day, and next before Advent.

*Thanksgiving Day*<sup>7</sup>—The last Thursday in November.

#### Special Weeks

*The Week of Prayer*—The first whole week in January.

*Holy Week*—The week preceding Easter.

*Religious Education Week*—The first whole week in October.

#### A FIXED DATE FOR EASTER

The confusion resulting from the variableness of Easter has resulted in many attempts to make Easter a fixed festival. The present consensus of opinion gives hope that the second Sunday in April may at length be determined on for Easter. This would make a seven-day variability, but that would be a decided improvement. If the new World Calendar, proposed through the League of Nations, should be adopted, the second Sunday in April would always fall on April 8, and so make a perfect solution of a problem centuries old.

#### CHRONOLOGICAL ERAS

The year 1941 of the Christian era comprises the latter part of the 165th and the beginning of the 166th year of the Independence of the United States of America, and corresponds to the year of 6654 of the Julian period.

January 1, 1941, Julian calendar, corresponds to January 14, 1941, in the Gregorian calendar, which is used in the United States.

The year 2694 since the foundation of Rome, according to Varro, begins on January 1, 1941, Julian calendar.

The year 5702 of the Jewish era begins at sunset on September 21, 1941, Gregorian calendar.

The year 1360 of the Mohammedan era, or the era of the Hegira, begins at sunset on January 28, 1941, Gregorian calendar.

The year 2601 of the Japanese era begins on January 1, 1941, Gregorian calendar.

The Chinese year commences with the day on which occurs the second new moon after the day of the winter solstice, and, therefore, cannot begin earlier than January 20 nor later than February 20. The Eastern Orthodox Church, followers of the Julian calendar, begin their year 13 days later than the Gregorian, on January 14.



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## UNITED STEWARDSHIP COUNCIL STATISTICS, ISSUED FOR 1940

A	Religious Body	B C D PER CAPITA GIFTS			E	F	G H I TOTAL GIFTS			J
		Denominational Beneficence	Other Beneficence	Total Beneficence	Congregational Expenses	Total From Living Donors	Denominational Beneficence	Other Beneficence	Total Beneficence	
1.	Baptist, Northern	\$1.62	\$.63	\$2.25	\$12.16	\$14.41	\$2,506,784	\$983,217	\$3,490,001	These statistics are furnished by national officials. The column headed <i>Budget Beneficence</i> , previously used, is omitted and several columns are added. <i>Denominational Beneficence</i> includes all gifts to any benevolence called denominational by the reporting agency. The new columns are very incomplete. Two Lutheran groups reported last year are not included. The Methodists are included this year, for the first time, as a single group. The totals, on last year's basis are larger for missions and smaller for congregational expenses but this decrease is due entirely to the loss of figures from the groups named above.
2.	Baptist, Southern	1.27	1.27	2.54	6.24	7.51	6,267,263	29,789	6,297,052	
3.	Baptist, Seventh Day	4.34	1.04	5.38	11.94	16.28	221,605	180,000	401,605	
4.	Brethren, Church of	1.28	1.04	2.32	8.67	10.99	824,091	201,347	1,025,438	
5.	Brethren in Christ, United	2.18	.45	2.63	10.87	13.59	1,450,963	513,106	1,964,069	
6.	Congregational and Christian	1.24	.45	1.69	12.67	14.36	2,243,937	574,252	2,818,189	
7.	Disciples of Christ	1.35	1.35	2.70	6.36	8.06	3,442,946	43,934	3,486,880	
8.	Episcopal, Protestant	2.42	.20	2.62	19.88	22.71	680,239	428,495	1,108,734	
9.	Evangelical Church	3.06	.65	3.71	18.72	21.98	873,933	2,748,745	3,622,678	
10.	Evangelical and Reformed	1.33	2.33	3.66	12.40	14.73	843,350	2,345,362	3,188,712	
11.	Lutheran Church, United	2.33	3.23	5.56	13.69	16.92	8,251,388	74,119	8,325,507	
12.	Lutheran Evn. Augustana	3.23	1.19	4.42	9.85	11.38	508,651	185,159	693,810	
13.	Methodist	1.19	3.04	4.23	8.92	11.96	978,110	223,898	1,202,008	
14.	Moravian, Northern	3.04	1.15	4.19	26.59	30.89	2,716,957	118,595	2,835,552	
15.	Nazarene, Church of	3.15	1.19	4.34	16.85	23.26	5,463,286	1,804,954	7,268,240	
16.	Presbyterian, United	5.22	1.19	6.41	15.74	21.11	585,151	97,552	682,703	
17.	Presbyterian, U. S. (S)	5.11	.27	5.38	17.92	21.66	40,711,507	7,699,671	48,411,178	
18.	Presbyterian, U. S. A. (N)	2.81	.60	3.41	19.50	23.68	31,665,631	31,650	31,697,281	
19.	Reformed in America	3.58	.44	4.02	11.12	13.18	235,804	31,650	267,454	
Average, U. S., 1940.....		1.73	2.05	3.78	11.49	13.85	453,303	78,289	531,592	
20.	Baptist, Ontario and Quebec	2.36	4.25	6.61	11.57	16.39	2,250,759	246,229	2,496,968	
21.	Presbyterian, Canada	4.25	.57	4.82	14.06	17.10	2,939,846	356,168	3,296,014	
22.	United Church of Canada	2.59	.45	3.04	14.36	18.24	3,008,552	3,008,552	6,017,104	
Average, Canada, 1940.....		3.36	.41	3.77	14.12	17.89	\$43,651,553	\$7,955,839	\$51,707,392	
Average Canada, 1939.....		3.44	3.44	6.88	14.28	17.72	\$60,452,511	.....	.....	
General Average, 1940.....		\$1.79	\$.43	\$2.22	\$11.23	\$13.43	.....	.....	.....	
General Average, 1939.....		\$2.34	.....	.....	\$11.09	.....	.....	.....	.....	

Compiled for the

United Stewardship Council,  
HARRY S. MYERS, Secretary,  
Hillsdale College,  
Hillsdale, Michigan

October, 1940

5c per copy

A	Religious Body	J K L			M	N O P TOTAL GIFTS			Q	R
		Congregational Expenses	Total From Living Donors	Annunities and Bequests	From Endowment	Total Annuities Req. & Endow.	Total Income	Additional Endowment	Membership	Date for Year Ending
1.	Baptist, Northern	\$18,837,245	\$22,327,246	\$139,275	\$1,587,573	\$1,726,848	\$24,054,094	\$.....	1,549,012	4/30/40
2.	Baptist, Southern	30,869,268	37,136,531	.....	33,693	33,693	37,136,531	.....	4,949,174	12/31/39
3.	Baptist, Seventh Day	81,959	111,748	80,000	30,000	110,000	145,441	.....	6,865	6/30/40
4.	Brethren, Church of	1,500,000	1,901,605	28,021	98,674	126,695	2,019,605	100,000	173,000	2/29/40
5.	Brethren in Christ, United	4,101,992	5,127,430	354,737	1,457,437	1,812,174	5,254,125	.....	377,388	12/31/39
6.	Congregational and Christian	14,767,254	16,731,323	.....	.....	.....	18,545,497	.....	1,165,530	12/31/39
7.	Disciples of Christ	10,875,048	13,118,985	.....	502,255	502,255	13,118,985	.....	1,657,426	6/30/39
8.	Episcopal, Protestant	28,233,878	32,251,076	.....	.....	.....	32,753,331	.....	1,420,171	12/31/39
9.	Evangelical Church	4,163,059	4,887,232	.....	.....	.....	4,887,232	.....	222,390	9/30/40
10.	Evangelical and Reformed	8,146,129	9,448,557	.....	.....	.....	9,448,557	.....	658,571	12/31/39
11.	Lutheran Church, United	14,651,890	17,400,635	.....	.....	.....	17,400,635	.....	1,181,445	12/31/39
12.	Lutheran Evn. Augustana	3,576,125	4,419,475	.....	.....	.....	4,419,475	.....	261,132	12/31/39
13.	Methodist Church	68,005,045	78,601,993	.....	.....	.....	78,601,993	.....	6,905,970	12/31/39
14.	Moravian, Northern	217,022	291,141	.....	.....	.....	291,141	.....	24,329	12/31/38
15.	Nazarene, Church of	4,293,396	4,987,206	.....	.....	.....	4,987,206	672,340	161,487	12/31/39
16.	Presbyterian, United	3,159,012	4,361,020	201,864	1,055,826	1,257,690	5,618,710	.....	187,470	3/31/40
17.	Presbyterian, U. S. (S)	8,374,725	11,210,277	163,521	5,250,000	5,413,521	11,373,798	550,982	332,177	3/31/40
18.	Presbyterian, U. S. A. (N)	34,794,358	42,062,598	200,000	278,601	278,601	47,512,598	.....	1,941,091	3/31/40
19.	Reformed in America	3,183,292	3,865,795	12,425	10,294,059	10,294,059	4,156,821	65,507	163,233	4/30/40
Total, United States, 1940.....		261,830,697	310,241,883	1,170,843	.....	.....	321,723,777	1,388,829	23,358,671	.....
Total, United States, 1939.....		286,389,153	318,254,784	.....	.....	.....	318,254,784	.....	24,902,143	.....
20.	Baptist, Ontario and Quebec	641,914	909,368	37,253	85,374	122,627	1,031,995	20,055	55,500	4/30/40
21.	Presbyterian, Canada	2,462,349	2,993,941	36,182	.....	36,182	3,030,123	531,592	175,071	4/30/39
22.	United Church of Canada	9,239,836	11,736,804	24,589	311,269	335,858	13,072,662	486,788	643,634	12/31/39
Total, Canada, 1940.....		12,344,099	15,640,113	98,024	396,643	494,667	17,134,780	1,038,435	874,205	.....
Total, Canada, 1939.....		12,471,706	15,480,258	.....	.....	.....	15,480,258	.....	872,946	.....
Grand Total, 1940.....		\$274,174,796	\$325,881,996	\$1,268,867	\$10,690,702	\$11,968,569	\$338,858,557	\$2,377,264	24,412,876	.....
Grand Total, 1939.....		\$299,060,859	\$359,513,370	.....	.....	.....	\$359,513,370	.....	25,143,316	.....

\* very incomplete

## United Stewardship Council Reports

THE United Stewardship Council is glad to report some advances in the last year. About three years ago the Council decided to plan for a Stewardship Year in the church year beginning in 1940. More than twenty denominations decided by vote of the national body or by the national executive committee to participate in this effort. Each denomination planned and executed its own program.

The Council prepared a manual for the local church, a leaflet on Stewardship Year to start off the publicity, a leaflet for the pastor written by one whose church shows real stewardship work, a bibliography and some plays. These were distributed through the denominations to the local churches. Each denomination supplemented this literature with some of its own.

The year began with some denominations January 1, 1940, and ended with some in May, 1941. The reports thus far received indicate: a much larger emphasis on stewardship in many places than ever before; the establishment of an annual Stewardship Sunday; the organization of stewardship study classes; the holding of conferences with ministers; conferences of church officers; sermons; addresses; and in two denominations increased giving attributed by the officials to the work of the year.

The Council is now at work on a long range plan of stewardship education and promotion to follow Stewardship Year. A committee now at work on this plan will report for action at the annual meeting in December, 1941.

As a part of this long range plan three stewardship conferences will be held in November, 1941. These will test out some methods and be the basis for future conferences if such can be held. The places and dates are not available at this writing. These will capitalize on the results of Stewardship Year and the plans found successful and aim to increase the amount of work being done.

Stewardship is the key to many of the problems of the local church. A more hearty response to a Christian stewardship of time and possessions would bring greater happiness to many individuals and greater benefits to the work of the local church. In this day when the church faces such criticism and has such an opportunity, stewardship must be lifted up to its proper place, for it is the key.

Rev. B. K. Tenney of Atlanta, Georgia,

is at present the president of the Council; Dr. Harry S. Myers, Hillsdale College, Hillsdale, Michigan, is the secretary.

### HISTORICAL CALENDAR DIVISIONS

Formerly it was believed that the sun went around the earth; but later it was established that it was the earth that circled the sun in a revolution taking 365¼ days. Then people tried to divide the year on the basis of the number of months produced by the times that the moon circled the earth in a year. This gave 12 months, but it did not coincide with the length of the year, because lunar months are only 29.53 days long, and 12 of them amount to 354.36 days. It has been impossible to figure evenly the days in the month. In Egypt they divided the month into three periods of ten days each; the Hindus divided the months into two halves, the light and dark periods; the Chinese divided it into four weeks; and the Persians into six periods of five days each. The Jews have always had weeks of seven days. The Mayans of Mexico divided the year into 18 months of 20 days each.

### Legal Holidays

(From page 50)

**November 11**—Martinmas: Feast of St. Martin. Old Martinmas is November 23.

**December 28**—Childermas: Holy Innocents' Day.

### LITURGICAL COLORS

**White**—From the First Service (First Vespers) of Christmas Day to the Octave of Epiphany, inclusive (except on the Feasts of Martyrs); on Maundy Thursday (for the celebration); from the First Service of Easter Day to the Vigil of Pentecost (except in Feasts of Martyrs and Rogation Days); on Trinity Sunday, Conversion of St. Paul, Purification, Annunciation, St. John Baptist, St. Michael, St. Luke, All Saints, Saints not Martyrs and Patron Saints (Transfiguration and Dedication of Church).

**Red**—From First Vespers of Pentecost to the First Vespers of Trinity Sunday (which includes Ember Days); Holy Innocents (if on a Sunday), and Feasts of all Martyrs.

**Violet**—From Septuagesima to Maundy Thursday (Easter Eve); Advent Sunday to Christmas Eve, Vigils, Ember Days (except in Whitsun Week); and Rogation Days; Holy Innocents (unless Sunday).

**Black**—Good Friday and at funerals.

**Green**—All other days.

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## A Dictionary of Worship

### Terms Used in the Art of Public Worship\*

**ABLUTION:** After all communicants have received the sacrament, the celebrant cleanses the chalice. If he does not himself consume the element that remains, he may drain it into the piscina and there wash the chalice.

**ACOLYTE:** An acolyte is a layman whose function it is to assist the celebrant at the altar.

**AGNUS DEI:** A Latin phrase meaning: Lamb of God. It introduces the prayer sung at the sacrament: "O Christ, Thou Lamb of God." Used as a reference to a symbol engraved upon an altar cloth, it refers to a picturization of the Lamb of God, usually carrying the banner of victory.

**ALB:** A long white garment worn by the celebrant at the celebration of the sacrament. It is similar to a cassock and has long, narrow and straight sleeves. Sometimes it is decorated with apparels, colored decorations at the lower hem of the garment.

**ALMS BASON:** Sometimes called "collection basket." It is a plate upon which the offerings of the faithful are placed. A larger alms bason receives the smaller ones which are placed into it by the deacons that have received the offerings. The "collection" at the celebration is called an offering; at minor services, alms.

**ALTAR:** The chief furniture in the chancel. So called because the sacrament is celebrated upon it.

**AMBO:** A raised platform from which scripture lessons are read.

**AMBULATORY:** A passage behind the reredos and altar, or a passageway around the sides of the sanctuary.

**AMICE:** A linen hood worn by the celebrant about his neck and over the cassock.

**ANTEPENDIUM:** A hanging. It is used generally to refer to any cloth that hangs from the altar. Better usage: Frontal, frontlet, etc.

**APPAREL:** A colored ornament sewed upon the lower hems of an alb. Sometimes upon an amice.

**APSE:** A chancel that terminates in a semi-circle, or octagonally. It is distinguished from a rectangular termination. Apses are common in the churches of the continent. The rectangular chancel is more the distinction of the churches of England. Apses are common among the Lutherans in America and usually used by the church of Rome. Chancels built in a rectangle are becoming more common in the Lutheran churches.

**AUMBRY:** An enclosed closet. It may be in a sanctuary wall to receive the communion silver, or in a sacristy in which sacred vessels are kept. Among Roman Catholics, the closet where the reserved sacrament is kept.

**BENEDICAMUS:** Latin, "Let us give thanks," a phrase in the liturgy.

**BENEDICTION:** A blessing — a word of well-wishing—refers to the blessing of the Lord at the communion

—Aaronic benediction, Numbers 6, 24-26 is associated with the communion service, and the Apostolic benediction, Corinthians 2, 13-14, with matins and vespers.

**BIER:** The carriage upon which the coffin is placed in the church.

**BIRETTA:** A cap worn by the clergy.

**BISHOP:** The chief minister of a congregation. According to the episcopal form of church government, the chief minister of a diocese (circuit).

**BURSE:** The case in which the corporal is placed.

**CANON:** A church law.

**CANTICLE:** A hymn sung by one of God's children upon receiving some benefit of God's grace, e.g., Magnificat, which Mary sang to declare her joy over being the mother of our Lord.—Used now in the minor services as the chief hymn of praise.

**CASSOCK:** The long garment worn by the minister. It is usually black. There are two styles commonly in use: The Roman, which is buttoned down the front; and the Anglican, which is buttoned at the side.

**CATHOLIC:** Universal, world-wide, ecumenical. The word refers to the ancient creeds of the whole Christian church; or the whole body of the church. The word is not the sole property of the Roman Mission.

**CELEBRANT:** The minister who celebrates the sacrament of the altar.

**CELEBRATION:** The communion service—the consecration and the administration of the blessed sacrament.

**CERE-CLOTH:** One of the three traditional cloths laid upon the top of the altar. It is a waxed cloth, designed to protect the fair-linen from the dampness and moisture of the stone altar top. Today not used commonly.

**CEREMONY:** Any symbolic act or acts that accompany the service.

**CHALICE:** The cup used at the holy communion. It is of silver and gold plated within, or of gold.

**CHANCEL:** The east end of the church—the place where the altar stands. It is raised above the level of the nave (where the congregation sits) by steps or a step. It technically includes the choir and the sanctuary.

**CHAPEL:** A portion of a larger church building used for occasional services.

**CHASUBLE:** A loose vestment with neck aperture and worn over the alb. It is worn at the celebration of the Eucharist and on other occasions. It may follow the liturgical color scheme.

**CHOIR:** The company of the choristers (singers); likewise, the space between the sanctuary and the nave where the choir often sits and where the order of minor services is read.

**CIBORIUM:** A bread box. The box in which the wafers for holy communion are kept.

**CINCTURE:** A band of cloth used

\*From "A Manual for Altar Guilds" by Carl F. Weidmann. Published by Ernst Kaufmann, Incorporated. Material supplemented and revised by our editors.

with a cassock and tied around the middles of the minister's body—a belt of cloth (girdle).

**CLERGY:** The ordained ministers.

**CLOISTER:** A covered passageway, usually open on one side into a court. The passageway connects the church with a parsonage or a school building or a parish house.

**COMPLINE:** A special order of service said after vespers—the last service of the day.

**COPE:** A long cape used in processions and at certain services.

**COTTA:** A short white garment used by the choristers over the choir-cassock. It is not as long or as full as the surplice.

**CREDENCE:** A shelf, or a table upon which the communion silver rests until used at the altar. The table is usually placed at the right side of the altar—the shelf is fixed to the wall.

**CRUET:** A receptacle into which the wine is placed for the holy communion. It is smaller and more shapely than the flagon. It may be of metal or glass (the latter being the more common).

**CRUCIFIX:** A cross with a representation of our Lord's body (corpus) upon it. Commonly used upon altars in Lutheran churches.

**CORPUS:** The word means body and refers to the representation of the Lord's body upon the cross.

**CORPORAL:** A linen cloth used upon the altar at the celebration.

**CORPORAS:** Same as corporal.

**CONFITEOR:** Confession — The form of confession of sins that is used in the order of service for communion. During the confiteor the congregation kneels and faces the altar.

**COLLECT:** The prayer appointed by ancient usage for each Sunday and liturgical week, e.g., collect for the twenty-fourth Sunday after Trinity. Term arose in second and third century when Christians collected at an appointed place and were sent on their way to worship with a prayer said by the pastor. A prayer when we are "collected together."

**CONSECRATION:** The words of consecration are spoken by the minister and include a rehearsal of the history of the first communion "in the night in which the Lord was betrayed."

**CURATE:** An assistant minister.

**DEACON:** A lay assistant at the services. The first assistant to the celebrant. An ordained minister. He reads the gospel—and is distinguished from the sub-deacon.

**DOSSAL:** A curtain that hangs behind the altar. Called also dorsal.

**EAST END OF THE CHURCH:** Always the place where the altar stands. If the church is not oriented, it still is proper to speak of the east end of the church when referring to the sanctuary.

**ELEMENTS:** The wafers (unleavened bread) and the wine used at the celebration of holy communion.

**EPISTLE SIDE OF THE ALTAR:** That side (horn) from which the epistle is read. It is to the right of the celebrant as he faces the altar—the south side of the altar if the altar stands in the east.

**EUCCHARIST:** Greek for "thanks-

giving." A name for the sacrament; taken from the phrase: "gave thanks."

**EWER:** A pitcher which holds the water used for baptism or for washing the hands of the celebrant.

**FAIR LINEN:** Same as fair cloth. The principal covering of the top of the altar. It never hangs over the front of the altar. It hangs over the sides (horns) of the altar almost to the floor. More details in the text.

**FLAGON:** A large covered metal container in which wine is reserved for the communion. For smaller congregations a cruet or two is cheaper and more serviceable. A large flagon detracts from the beauty of the altar.

**FONT:** The receptacle of stone, or wood, which holds the water for the

baptism. Never a fount.

**FOOTPACE:** The pavement or the top-step before the altar.

**FRONTAL:** A covering of cloth that hangs before the front of the altar, covering the entire front of the altar.

**FRONTLET:** A short covering which hangs in front of the altar. The frontlet ought not to be deeper than ten inches, including the decorative fringe which is laid upon the cloth. The frontlet is sometimes erroneously called the "super-frontal." This is the covering called "the altar cloth" and "the parament" changed according to a color scheme used throughout the church year.

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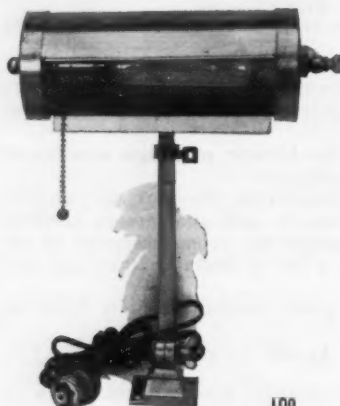
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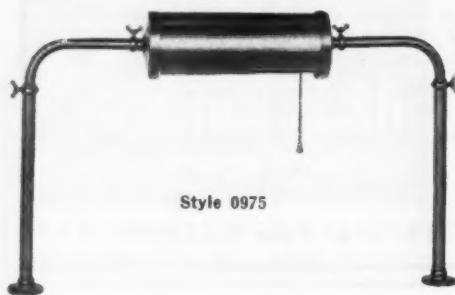
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of the angels at the birth of the Lord, Luke 2, 14. It is used in the communion liturgy and commemorates the first Christmas. In each celebration the story of the Lord's life and work is told.

**GLORIA PATRI:** A Latin phrase which means "Glory to the Father." It is sung or said after a psalm or psalm passage to distinguish the Christian use of this Old Testament portion from a synagogue use of the same passage.

**GLORIA TIBI:** A Latin phrase meaning "Glory be to thee"—it is the response of the congregation in the communion liturgy after the gospel for the day is announced.

**GOSPEL:** A portion from the four gospels, read at a communion service.

**GOSPEL-SIDE:** The left side (horn) of the altar as the minister faces it. It is from this side that the holy gospel is read.

**GOWN:** Ministers of the reformed faiths usually wear Geneva gowns in contrast to the cassock of the more liturgical. It is not a "robe."

**GRADINE:** A shelf behind the altar upon which the candles and cross and flower vases are placed. It is also called a retable. Gradines are often built too high and tend to destroy the proportion of an altar.

**GRADUAL:** A psalm or other Scripture passage sung by the choir while the celebrant walks from the epistle to the gospel horn of the altar.

**HORN OF THE ALTAR:** Side of the altar—the epistle and the gospel side. The middle of the altar is called the midst. Zacharias sang in his Benedictus (Luke 1, 68-80) of the "horn of salvation." The epistle horn recalls our salvation promised. The gospel horn recalls our salvation fulfilled.

**INTROIT:** A Psalm passage or hymn which is sung when the celebrant enters into the sanctuary after the confession of sins. The words mean "the entrance" and contains three syllables, accent on the second, and does not rhyme with "Detroit." The Introit consists of the antiphon, the psalm passage, and the Gloria Patri.

**KYRIE:** More properly Kyrie eleison. A Greek phrase meaning "Lord have mercy." It is used in the communion and in the prayers of the minor offices.

**LAUSTIBI:** "Praise be to Thee, O Christ." The response of the congregation after the reading of the gospel.

**LECTERN:** The reading desk from which the lessons are read in the minor services.

**LITANY:** A responsive prayer, consisting of numerous petitions to which the congregation responds with "Lord have mercy," or a similar supplication.

**LITURGY:** The order of the services, particularly the order for the holy communion; any order of public worship.

**LITURGICAL COLORS:** The colors used in the church during the course of the church year. The common usage in the Lutheran church is the Roman use of five colors: white, black, red, violet, and green.

**MATINS:** An early morning service. The second of the hours of service anciently used each day; an early

service at which holy communion is not celebrated.

**MENSA:** The top of the altar. The word means "table."

**MINOR SERVICES:** A service at which the holy communion is not celebrated. Refers to matins and vespers.

**NAVE:** The part of the church building where the congregation sits . . . the word means "ship" and reminds one that by holy baptism one is made a member of the church, or ship (ark) as St. Peter says, 1 Peter 3, 20.

**NUNC DIMITTIS:** The words mean "now dismiss thou" and refers to Simeon's hymn, which he sang in the temple in Jerusalem when he had seen the Christ-child and held him in his arms. The hymn is recorded in Luke 2, 29 ff.

**OFFERTORY:** A psalm passage sung in the liturgy to recall the offering of the Lord Jesus and prepare for our offering of thanksgiving in the service of holy communion.

**ORIENTATION:** The practice of building a church with the altar in the east end of the church. It is ancient practice. The symbol is evident . . . the sun rises in the east and our worship is directed to the sun of righteousness.

**PALL:** The linen which covers the chalice; palla corporis. Also a covering for the coffin during the funeral service.

**PARAMENTS:** Symbolic hangings and equipment used in the chancel and at the altar.

**PATEN:** The silver or gold plate upon which are the wafers used in the eucharist. It is made to fit into the mouth of the chalice.

**PATER NOSTER:** The Latin words mean "Our Father." Refers to the Lord's Prayer.

**PENTECOST:** The feast celebrating the founding of the Christian church, fifty days after Easter, also called "Whitsunday." Celebrates the descent of the holy ghost.

**PISCINA:** A basin built into the epistle wall of the sanctuary equipped with a drain running directly into the soil. Into the piscina the wine not used in the communion is poured, and also the water which was used to cleanse the chalice.

**PROPER PREFACE:** The sentences in the liturgy which are proper to a season of the church and which end with "Therefore with angels," etc.

**PROTECTING CLOTH:** A cloth placed over the fair linen when there is not a service, designed to protect the linen from dust and dirt.

**PYX:** The bread box in which are reserved the wafers used at communion.

**RAIL:** i.e., COMMUNICANTS' RAIL: The rail which is between the choir and the sanctuary and at which the communicants kneel to receive the sacrament.

**REREDOS:** The back of the altar. It is usually of wood, sometimes of stone. The reredos is often made elaborate with sculpture and carvings.

**RETABLE:** Another name of the gradine, a low shelf behind the altar.

**RIDDLE:** Curtains which hang at either horn of the altar. They keep the wind from snuffing the candles.

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**WAFER:** A round portion of unleavened bread used in the communion. . . . It is usually stamped with a crucifix . . . or "IHS."



# Federal Religious Census of 1936

The practice of our federal government is to take a religious census each ten years. The last one was made in 1936 but the results have been released within the last twelve months. So while the material presented here may appear to be "stale" it is the latest reliable information covering the entire religious life in America. Since it was made there have been changes in the various groups; some mergers have taken place. We have thought it wise to release the figures as given us, permitting the reader to make his own adjustments to the current situation. The thumb-nail sketches are also taken from the government releases. The material is available in two volumes which sell at \$1.25 and \$1.50 respectively. Address the Bureau of the Census, Department of Commerce, Washington, D. C.

THE Bureau of the Census announces that, according to the returns received, there were in continental United States in 1936 256 religious bodies with 199,302 organizations and 55,807,366 members, as compared with 213 denominations reporting 232,154 organizations and 54,576,346 members in 1926. Comparative figures are shown in the following table for number of churches (or other local organizations) and members for the denominations for which data were collected in 1936 and 1926. As the term "members" has a variety of uses, each church was requested to report the number of members according to the definition of membership in that church or organization. In some religious bodies the term member is limited to communicants; in others it includes all baptized persons; and in still others it covers all enrolled persons. The report for 1926 included statistics for 213 denominations, nine of which are not shown at this census. Some have joined other denominations and their statistics are included with them, others are out of existence, etc. There

are fifty-seven denominations shown at this census not reported in 1926. All of them are not new, however, as a number were created by divisions in denominations which were shown as units in 1926. At the census of 1936 the total expenditures were \$518,953,571, as compared with \$817,214,528 in 1926. Under this item are included the amount expended for salaries, repairs, etc.; for payments on church debt; for benevolences, including home and foreign missions; for denominational support; and for all other purposes. The value of church edifices in 1936 was \$3,411,875,467, as compared with \$3,839,500,610 in 1926. This item includes any building used mainly for religious services, together with the land on which it stands and all furniture and furnishings owned by the church and actually used in connection with church services. It does not include buildings hired for religious services or those used for social or organization work in connection with the church.

SUMMARY OF MORE IMPORTANT STATISTICS, BY DENOMINATIONS: 1936

DENOMINATION	CHURCHES		MEMBERSHIP		DENOMINATION	CHURCHES		MEMBERSHIP	
	1936	1926	1936	1926		1936	1926	1936	1926
All denominations .....	199,302	232,154	55,807,366	54,576,346	tinarian Baptists .....	16	27	201	304
Adventist bodies:					United American Free Will Baptist Church (Colored)....	226	166	19,616	13,396
Advent Christian Church.....	346	444	26,258	29,430	United Baptists .....	277	221	27,000	18,903
Church of God (Oregon, Ill.)...	71	86	4,163	3,528	Brethren, German Baptist (Dunkers):				
Church of God (Adventist).....	45	58	1,250	1,686	The Brethren Church (Progressive Dunkers) .....	163	174	30,636	26,026
Life and Advent Union.....	6	7	352	535	Church of the Brethren (Conservative Dunkers) .....	1,143	1,030	153,516	128,392
Seventh-day Adventist Denomination .....	2,054	1,981	133,254	110,998	Church of God (New Dunkers) .....	8	9	549	650
Primitive Advent Christian Church .....	14	.....	538	.....	Old German Baptist Brethren (Old Order Dunkers).....	67	62	3,589	3,036
African Orthodox Church.....	13	13	1,952	1,568	Brethren, Plymouth:				
Amana Church Society.....	7	7	847	1,385	Plymouth Brethren I.....	74	166	3,370	4,877
American Ethical Union.....	7	6	2,659	3,801	Plymouth Brethren II.....	344	307	15,684	13,497
American Rescue Workers.....	19	97	797	1,989	Plymouth Brethren III.....	22	24	1,000	684
Apostolic Overcoming Holy Church of God .....	23	16	863	1,047	Plymouth Brethren IV.....	56	47	1,909	1,663
Assemblies of God, General Council .....	2,611	671	148,043	47,950	Plymouth Brethren V.....	67	83	1,766	2,152
Assyrian Jacobite Apostolic Church .....	4	3	3,100	1,407	Plymouth Brethren VI.....	2	6	34	88
Baha'is .....	88	44	2,584	1,247	Plymouth Brethren VII.....	38	.....	800	.....
Baptist bodies:					Plymouth Brethren VIII.....	61	.....	1,243	.....
Northern Baptist Convention...	6,284	7,611	1,329,044	1,289,966	Brethren, River:				
Southern Baptist Convention...	13,815	23,374	2,700,155	3,524,378	Old Order or Yorker Brethren..	7	10	291	472
Negro Baptists .....	23,093	22,081	3,782,464	3,196,623	Brethren in Christ.....	90	81	5,495	4,320
American Baptist Association...	1,064	1,431	115,022	117,858	United Zion's Children.....	24	28	1,240	905
Christian Unity Baptist Association .....	7	.....	188	.....	Buddhist Mission of North America .....	35	.....	14,388	.....
Colored Primitive Baptists.....	1,009	925	43,897	43,978	Catholic Apostolic Church.....	7	11	2,577	3,408
Duck River and Kindred Associations of Baptists (Baptist Church of Christ).....	91	98	7,951	7,340	Christadelphians .....	109	134	2,755	3,352
Free Will Baptists.....	920	1,024	76,643	79,592	The Christian and Missionary Alliance .....	444	332	32,145	22,737
General Baptists .....	422	465	36,573	31,501	Christian Nation Church.....	5	.....	112	.....
General Six Principle Baptists..	4	6	294	293	Christian Union .....	93	137	6,124	8,791
Independent Baptist Church of America .....	8	13	129	222	Christ's Sanctified Holy Church... ..	31	.....	665	.....
National Baptist Evangelical Life and Soul Saving Assembly of the United States of America .....	28	.....	2,300	.....	Church of Armenia in America... ..	37	29	18,787	28,181
Primitive Baptists .....	1,726	2,267	69,157	81,374	Church of Christ (Holiness) U.S.A. .....	106	82	7,379	4,919
Regular Baptists .....	266	349	17,186	23,091	Church of Christ, Scientist.....	2,113	1,913	268,915	202,098
General Association of Regular Baptist Churches in the United States of America.....	84	.....	22,345	.....	Church of Eternal Life.....	1	.....	128	.....
Separate Baptists.....	69	65	5,287	4,803	Churches of God:				
Seventh Day Baptists.....	66	67	6,698	7,264	Church of God.....	1,081	644	44,818	23,247
Seventh Day Baptists (German, 1728) .....	3	*4	137	*144	Church of God (Headquarters, Anderson, Indiana) .....	1,032	932	56,911	38,249
Two-Seed-in-the-Spirit Predes-					Church of God (Salem, W. Va.) .....	39	.....	1,154	.....
					The (Original) Church of God. (Tomlinson) Church of God....	58	50	2,269	1,869
					Church of God and Saints of Christ .....	441	.....	18,351	.....

(Turn to page 64)

### Thumb-Nail Sketches

During the past year the United States Government has released its 1936 religious census. These sketches have been prepared from those releases.

#### ADVENTIST BODIES

**History.** Owing to the disappointment felt by the Adventists at the passing of October 22, 1844, the date set for the Second Advent of Christ, there arose confusion and much discussion as to the accuracy of the calculations. When 1854 passed without bringing the end of the age, a marked difference of opinion arose in reference to the immortality of the soul. The followers of Mr. Cummings accepted the doctrine that man is by nature wholly mortal, and that immortality is not inherent in mankind. The main body held on the other hand the doctrine of the conscious state of the dead, and the eternal suffering of the wicked. A general conference met at Boston in 1855. The followers of Mr. Cummings held a conference of their own on the same day. From this time the separation between the two bodies was recognized.

**Doctrine.** The Declaration of Principles, as approved by the Advent Christian Association and General Conference of America in 1900, emphasizes these points: The Bible is the word of God. There is one God—the Father, Jesus Christ, the Holy Spirit. Man was created for immortality, but has forfeited his divine birthright. Death is a condition of unconsciousness to remain unchanged until the resurrection at the second coming. Salvation is free to all who accept the conditions. Jesus Christ will come again to reign forever. Bible prophecy indicates the approximate time of Christ's return. The church includes all Christians of whatever name. The ordinances are baptism and the Lord's Supper. The first day of the week is the proper Christian Sabbath. War is contrary to the spirit and teaching of Christ.

**Organization.** The church is congregational in government. Elders and deacons are elected annually. Women as well as men are eligible for office. The churches are associated in annual conferences. Ordination to the ministry rests with the conferences.

**Work.** The Adventists have both home and foreign missions. Its foreign work is in India, China and Japan. Two educational institutions are supported. The young people are organized in the Young People's Loyal Workers Society.

**Branches.** These comprise the Seventh-Day Adventist Denomination; it observes Saturday as the Sabbath. The Church of God (Adventist); a group of individual churches. The Life and Advent Union; it believes there will be no resurrection of the wicked. The Church of God (Oregon, Illinois); organized in 1921. The Primitive Advent Christian Church; a recent development.

#### AFRICAN ORTHODOX CHURCH

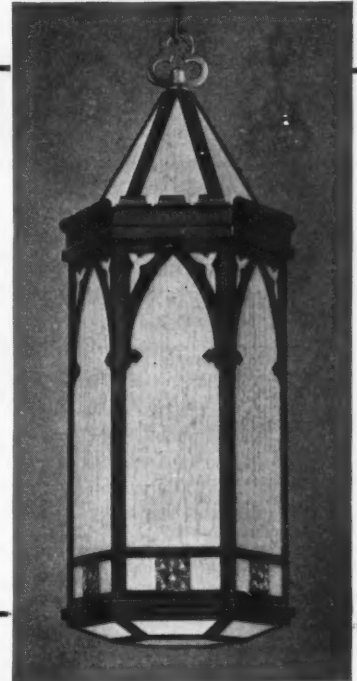
**History.** The African Orthodox Church came into existence in 1921. Rev. G. A. McGuire, a priest in the Protestant Episcopal Church, believing that Negro Episcopalians should conduct and control their own organization,

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withdrew from the Anglican communion in 1919, and established a number of congregations in the United States, Canada and Cuba. The first General Synod was convened in 1921.

**Doctrine.** Its doctrine is similar to that of the Protestant Episcopal Church. It has its own liturgy, with other rites and ceremonies. The mass is the chief service each Sunday, and in ordination the Roman form is used. Membership is counted as in the Roman Catholic Church, not by communicants, but by the persons baptized.

**Organization.** The polity of the church conforms to that of all churches which regard the episcopacy as the central source of authority in matters spiritual and temporal.

#### AMERICAN ETHICAL UNION

**History.** The Ethical Movement was inaugurated by the founding of the New York Society for Ethical Culture, by Dr. Felix Adler in 1876. Societies have since been formed in Chicago, Philadelphia, St. Louis, Brooklyn, Boston and Westchester. The movement has also extended to other countries. Two federations have been formed, the American Ethical Union in 1886, and the International Ethical Union in 1896.

**Doctrine.** The societies have no formal expression of doctrine. Their purpose as expressed by the constitution of the American Union, is "to assert the supreme importance of the ethical fac-

(Turn to page 65)

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## Census

(From Page 62)

DENOMINATION	CHURCHES		MEMBERSHIP		DENOMINATION	CHURCHES		MEMBERSHIP	
	1936	1926	1936	1926		1936	1926	1936	1926
Church of God in Christ.....	772	733	31,564	30,263	Latter-day Saints:				
Church of the Full Gospel, Incorporated.....	4	.....	300	.....	Church of Christ (Temple Lot).....	16	.....	689	.....
Church of the Gospel.....	2	.....	73	.....	Church of Jesus Christ (Bickertonites).....	31	.....	1,639	.....
Church of the Nazarene.....	2,197	1,444	136,227	63,558	Church of Jesus Christ (Cutlerites).....	2	.....	31	.....
Church of Revelation.....	3	.....	345	.....	Church of Jesus Christ of Latter-day Saints.....	1,452	1,275	678,217	542,194
Churches of Christ.....	3,815	6,226	309,551	433,714	Church of Jesus Christ (Strangites).....	4	.....	123	.....
Churches of Christ in Christian Union of Ohio.....	86	.....	3,568	.....	Reorganized Church of Jesus Christ of Latter Day Saints.....	567	592	93,470	64,367
Churches of God, Holiness.....	35	29	5,872	2,278	The Latter House of the Lord, Apostolic Faith.....	2	.....	29	.....
General Eldership of the Churches of God in North America.....	352	428	30,820	31,596	Liberal Catholic Church.....	33	39	1,527	1,799
Churches of the Living God:					Lithuanian National Catholic Church of America.....	7	4	2,904	1,497
Church of the Living God, Christian Workers for Fellowship..	96	149	4,525	11,558	Lutherans:				
Church of the Living God, "The Pillar and Ground for Truth"	119	81	4,838	5,844	American Lutheran Conference:				
Churches of the New Jerusalem:					American Lutheran Church....	1,803	1,786	499,899	1474,923
General Convention of the New Jerusalem in the United States of America.....	82	85	5,099	5,442	Evangelical Lutheran Augustana Synod of North America.....	1,133	1,180	327,472	311,425
General Church of the New Jerusalem.....	15	13	865	996	Norwegian Lutheran Church of America.....	2,400	2,554	516,400	496,707
Congregational and Christian Churches.....	5,300	**6,072	976,388	**994,491	Lutheran Free Church.....	341	393	47,140	46,366
Congregational Holiness Church...	56	25	2,167	939	United Danish Evangelical Lutheran Church in America.....	178	190	33,531	29,198
Disciples of Christ.....	5,566	7,648	1,196,315	1,377,595	Evangelical Lutheran Synodical Conference of North America:				
Divine Science Church.....	18	22	4,085	3,466	Evangelical Lutheran Synod of Missouri, Ohio, and Other States.....	4,014	3,917	1,192,553	1,040,275
Eastern Orthodox Churches:					Evangelical Lutheran Joint Synod of Wisconsin and Other States.....	718	709	235,402	229,242
Albanian Orthodox Church.....	13	9	3,137	1,993	Slovak Evangelical Lutheran Synod of the United States of America.....	54	55	18,910	14,759
American Holy Orthodox Catholic Apostolic Eastern Church..	4	.....	1,420	.....	Norwegian Synod of the American Evangelical Lutheran Church.....	59	71	7,632	8,344
Apostolic Episcopal Church (The Holy Eastern Catholic and Apostolic Orthodox Church)...	12	.....	6,389	.....	Negro Mission of the Synodical Conference.....	81	.....	8,985	.....
Bulgarian Orthodox Church.....	5	4	969	937	United Lutheran Church in America.....	3,484	3,650	1,286,612	1,214,340
Greek Orthodox Church (Hellenic).....	241	153	189,368	119,495	Church of the Lutheran Brethren of America.....	30	26	2,066	1,700
Holy Orthodox Church in America (Eastern Catholic and Apostolic).....	4	.....	804	.....	Evangelical Lutheran Church of America (Eielsen Synod)....	13	15	831	1,087
Roumanian Orthodox Church...	35	34	15,090	18,853	Finnish Apostolic Lutheran Church of America.....	123	138	16,293	24,016
Russian Orthodox Church.....	229	199	89,510	95,134	Finnish Evangelical Lutheran Church of America, or Suomi Synod.....	160	185	21,466	32,071
Serbian Orthodox Church.....	27	17	20,020	13,775	Finnish Evangelical Lutheran National Church of America..	67	70	6,157	7,788
Syrian Antiochian Orthodox Church.....	61	30	18,451	9,207	Icelandic Evangelical Lutheran Synod in North America....	13	14	1,808	2,186
Ukrainian Orthodox Church of America.....	28	.....	11,480	.....	Danish Evangelical Lutheran Church in America.....	80	96	16,057	18,921
Erieside Church.....	1	.....	85	.....	The Protestant Conference (Lutheran).....	22	.....	3,253	.....
Evangelical and Reformed Church	2,875	12,996	723,877	1675,804	Independent Lutheran Congregations.....	15	50	2,423	11,804
Evangelical Church.....	1,695	2,054	212,446	206,080	Mayan Temple.....	2	.....	1,053	.....
Evangelical Congregational Church	160	153	23,894	20,449	Mennonite bodies:				
Evangelistic associations:					Central Conference of Mennonites.....	26	29	3,434	3,124
Apostolic Christian Church (Nazarean).....	31	.....	1,663	.....	Church of God in Christ, (Mennonite).....	20	26	2,024	1,832
Apostolic Christian Church.....	57	53	5,841	5,709	Conference of the Defenseless Mennonites of North America	10	10	1,184	1,060
Apostolic Faith Mission.....	17	14	2,288	2,119	Evangelical Mennonite Brethren Conference.....	12	9	1,432	818
Christian Congregation.....	1	2	57	150	Conservative Amish Mennonite Church.....	20	7	2,538	691
Church of Daniel's Band.....	5	4	122	129	General Conference of the Mennonite Church of North America	142	136	26,535	21,582
Church of God (Apostolic).....	13	18	314	492	Hutterian Brethren, Mennonites	6	6	501	700
Church of God as Organized by Christ.....	13	19	361	375	Krimmer Mennonite Bruder-Gemeinde.....	12	14	1,283	797
Hephzibah Faith Missionary Association.....	20	14	709	495	Mennonite Brethren in Christ..	112	99	7,841	5,882
Metropolitan Church Association	14	40	961	1,113	Mennonite Brethren Church of North America.....	55	61	7,595	6,484
Missionary Bands of the World	6	11	222	241	Mennonite Church.....	342	295	46,301	34,039
Missionary Church Association..	47	34	3,648	2,498	Mennonite Kleine Gemeinde....	2	4	275	214
Pillar of Fire.....	46	48	4,044	2,442	Old Order Amish Mennonite Church.....	100	71	9,887	6,006
Faith Tabernacle.....	1	.....	206	.....	Old Order Mennonite Church (Wisler).....	20	19	1,822	2,227
Federated Churches.....	508	361	88,411	59,977	Reformed Mennonite Church....	27	31	1,044	1,117
Fire Baptized Holiness Church of the Americas.....	59	.....	1,973	.....	Stauffer Mennonite Church....	2	4	161	243
Free Christian Zion Church of Christ.....	9	5	1,840	187	Unaffiliated Mennonite Congregations.....	5	5	480	348
Friends:					Methodist bodies:				
Friends (Primitive).....	1	1	14	25	African Methodist Episcopal Church.....	4,578	6,708	493,357	545,814
Orthodox Conservative Friends (Wilburite).....	31	41	3,351	2,966	African Methodist Episcopal Zion Church.....	2,252	2,466	414,244	456,813
Society of Friends (Hicksite)...	115	128	14,680	16,105	African Union Methodist Protestant Church.....	45	43	4,239	4,086
Society of Friends (Orthodox)...	570	715	75,652	91,326	Apostolic Methodist Church....	2	.....	31	.....
Holiness Church.....	15	32	404	861	Colored Methodist Episcopal Church.....	2,063	2,518	269,915	202,713
House of David.....	1	.....	167	.....	Colored Methodist Protestant Church.....	1	3	216	533
House of God, Holy Church of the Living God, the Pillar and Ground of the Truth, House of Prayer for All People.....	4	.....	200	.....					
House of the Lord.....	4	.....	302	.....					
The Church of Illumination.....	1	.....	250	.....					
Independent Churches.....	384	259	40,276	40,381					
Independent Negro Churches.....	50	.....	12,337	.....					
International Church of the Four-square Gospel.....	205	.....	16,147	.....					
Italian bodies:									
General Council of the Italian Pentecostal Assemblies of God	16	.....	1,547	.....					
The Unorganized Italian Christian Churches of North America.....	104	.....	9,567	.....					
Jewish Congregations.....	3,728	3,118	4,641,184	4,081,242					
Kodosh Church of Immanuel.....	9	.....	562	.....					

(Turn to page 66)

## Thumb-Nail Sketches

(From page 63)

tor in all the relations of life." The furtherance of personal and social relationships which will promote man's ethical possibilities takes the place of formal creeds.

**Organization.** While there are no fixed rites or ceremonies, the Sunday meetings are regarded as religious meetings. Music, readings, and addresses constitute an inspirational service. The leaders, who take the place of ministers, officiate at funerals, offer counsel to the members, name children, and perform marriage ceremonies. Each society is autonomous in government.

**Work.** Each society has a Sunday school. Educational, Philanthropic and social work is undertaken. These activities include neighborhood houses in neglected areas, free kindergartens, visiting nurses, model tenements, and legal aid bureaus.

\* \* \*

### AMERICAN RESCUE WORKERS

**History.** About the year 1880 Thomas E. Moore and General Booth had a difference of opinion in regard to the financial administration of the American branch of the Salvation Army. General Booth contended that a part of the funds should be sent to England, and Mr. Moore contended that money raised in America should be used in America. In 1882, with a number of the American officers, Mr. Moore withdrew and began independent work.

**Doctrine.** In doctrine this body is very similar to the Salvation Army. But besides being an evangelistic and philanthropic movement, it is a Christian church, observing the sacraments of baptism and the Lord's Supper.

**Organization.** The organization in its corporate capacity is represented by a board of directors, the majority of whom are laymen, and all of whom are elected by the voters of the corporation. They are all members of the General Council, which includes also the commander, the staff officers, the field officers, and representatives of the corps. Titles to property are vested in local boards of directors.

**Work.** The organization has two main objects—the dissemination of the word of God to those not reached by ordinary church methods, and the assistance of the unfortunate.

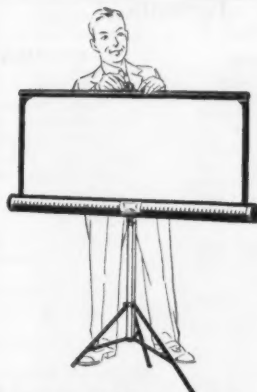
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### APOSTOLIC OVERCOMING HOLY CHURCH OF GOD

**History, Doctrine, and Organization.** This denomination, reported for the first time in 1926, was incorporated in 1916 under the laws of Alabama, as the Ethiopian Overcoming Holy Church of God. In 1927, at the annual meeting, "Apostolic" was substituted for "Ethiopian." The churches are nearly all in three states of the South. The headquarters are in Mobile, Alabama. The national convention is divided into districts, called ministerial councils. The presiding officer of the general body is a bishop, and the church has elders and teachers. Its general purpose is evangelistic, and it is supported by tithes.

### ASSEMBLIES OF GOD GENERAL COUNCIL

**History.** Following a great revival movement, which swept around the world in 1906 and 1907, a number of churches in the United States found a



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common interest in a distinctively evangelistic type of mission work. At first this was purely independent. But in 1914, at a meeting at Hot Springs, Arkansas, an organization was formed, which was incorporated in Arkansas and Missouri under the name of The General Council of the Assemblies of God.

**Doctrine.** The doctrine tends toward Arminian principles. It emphasizes the inspiration of the Scriptures; the fall and redemption of man; baptism of the Holy Spirit, accompanied by speaking in other tongues; an ordained ministry; divine healing; the imminent coming of Jesus. They recognize human government, but declare that as followers of the Prince of Peace they cannot participate in war.

**Organization.** The polity is a combination of the Congregational and Presbyterian systems. The local churches are Congregational, but they act under the advice of the district and general presbyteries. The United States has been divided into thirty-five districts. All ordained ministers are members of the General Council, which meets biennially. At this council officers are chosen, doctrinal standards are established, and ways and means adopted for church expansion.

**Work.** The primary work is evangelistic.

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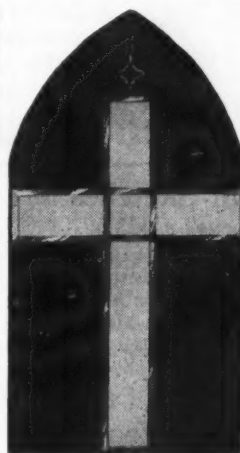
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## Census

(From page 64)

DENOMINATION	CHURCHES		MEMBERSHIP		DENOMINATION	CHURCHES		MEMBERSHIP	
	1936	1926	1936	1926		1936	1926	1936	1926
Congregational Methodist Church	121	145	8,293	9,691	Presbyterian Church in the United States	2,967	3,469	449,045	451,043
Free Methodist Church of North America	1,084	1,375	37,587	36,374	Presbyterian Church in the United States of America	7,789	8,947	1,797,927	1,894,030
Holiness Methodist Church	3	7	239	459	Reformed Presbyterian Church in North America, General Synod	11	13	1,686	1,929
Independent African Methodist Episcopal Church	29	29	1,064	1,003	The Orthodox Presbyterian Church	63	.....	4,710	.....
Methodist Episcopal Church	18,349	26,130	3,509,763	4,080,777	Synod of the Reformed Presbyterian Church of North America	83	89	6,386	7,166
Methodist Episcopal Church, South	11,454	18,096	2,061,683	2,487,694	United Presbyterian Church of North America	778	901	170,967	171,571
Methodist Protestant Church	1,498	2,239	148,288	192,171	Protestant Episcopal Church	6,407	7,299	1,735,335	1,859,086
New Congregational Methodist Church	25	26	1,449	1,229	Reformed bodies:				
Primitive Methodist Church in the United States of America	91	80	12,395	11,990	Christian Reformed Church	272	245	107,993	98,534
Reformed Methodist Church	9	14	288	390	Free Magyar Reformed Church in America	19	11	7,165	3,992
Reformed Methodist Union Episcopal Church	25	25	1,836	2,265	Reformed Church in America	695	717	184,536	153,739
Reformed New Congregational Methodist Church	8	.....	329	.....	Reformed Episcopal Church	67	69	7,656	8,651
Reformed Zion Union Apostolic Church	54	48	5,035	4,538	Roman Catholic Church	18,409	18,940	19,914,937	18,605,903
Union American Methodist Episcopal Church	71	73	9,369	10,169	Salvation Army	1,088	1,052	103,038	74,768
Wesleyan Methodist Connection (or Church) of America	565	619	22,017	21,910	Scandinavian Evangelical bodies:				
Moravian bodies:					Norwegian and Danish Evangelical Free Church Association of North America	44	41	3,989	3,781
Bohemian and Moravian Brethren Churches	3	3	285	303	The Evangelical Free Church of America	102	107	8,857	8,166
Evangelical Unity of Bohemian and Moravian Brethren in North America	41	34	5,330	5,241	Evangelical Mission Covenant Church of America	407	357	43,981	36,838
Moravian Church in America	132	127	30,904	31,699	Schwenkfelders	5	6	1,896	1,596
National David Spiritual Temple of Christ Church Union	11	.....	1,880	.....	Social Brethren	14	22	788	1,214
New Apostolic Church	56	25	6,147	2,938	Spiritualists:				
Old Catholic Churches in America:					General Assembly of Spiritualists	96	.....	2,894	.....
American Catholic Church	7	11	1,333	1,367	National Spiritual Alliance of the United States of America	49	59	1,845	2,015
American Old Catholic Church (Incorporated)	2	.....	452	.....	National Spiritualist Association	258	543	11,266	41,233
North American Old Roman Catholic Church	36	27	14,985	14,793	Progressive Spiritualist Church	21	9	11,347	7,383
Old Catholic Church in America	24	9	5,470	1,888	Triumph the Church and Kingdom of God in Christ	2	.....	69	.....
Pentecostal assemblies:					Unitarians	305	353	59,228	60,152
Pentecostal Fire Baptized Holiness Church	55	.....	1,348	.....	United Brethren bodies:				
Church of God in Christ (Pentecostal)	9	.....	210	.....	Church of the United Brethren in Christ	2,500	2,988	376,905	377,436
Pentecostal Assemblies of Jesus Christ	245	.....	16,070	.....	United Christian Church	14	15	591	577
International Pentecostal Assemblies	98	.....	6,333	.....	Church of the United Brethren in Christ (Old Constitution)	248	372	15,401	17,872
Pentecostal Assemblies of the World	87	126	5,713	7,850	United Holy Church of America, Incorporated	162	.....	7,535	.....
Pentecostal Church of God of America	81	.....	4,296	.....	United Society of Believers (Shakers)	3	6	92	192
Pentecostal Church, Incorporated	168	.....	9,681	.....	Universal Emancipation Church	1	.....	18	.....
Calvary Pentecostal Church, Incorporated	16	.....	1,046	.....	Universalist Church	339	498	45,853	54,957
Pentecostal Holiness Church	375	252	12,955	8,096	Vedanta Society	10	3	628	200
Pilgrim Holiness Church	510	441	20,124	15,040	The Volunteers of America	72	133	7,923	28,756
Polish National Catholic Church of America	118	91	63,366	61,574	Other denominations	.....	285	.....	11,085
Presbyterian bodies:					* Enumerated with Brethren, German Baptists, in 1926.				
The General Synod of the Associate Reformed Presbyterian Church	141	143	21,981	20,410	** Represents merger of Congregational Churches with General Convention of the Christian Church, since 1926.				
The Synod of the Associate Presbyterian Church of North America	9	11	308	329	† Represents merger of Evangelical Synod of North America with Reformed Church in the United States, since 1926.				
Colored Cumberland Presbyterian Church	145	178	10,668	10,868	‡ Represents federation of Evangelical Lutheran Joint Synod of Ohio and Other States, Lutheran Synod of Buffalo, and Evangelical Synod of Iowa and Other States.				
Cumberland Presbyterian Church	699	1,097	49,975	67,938	§ Not represented in 1936.				

## Thumb-Nail Sketches

(From page 65)

gelistic and missionary. It is carried on through the home and foreign missions departments. It operates a number of schools. Its publishing work has been centered principally in the Gospel Publishing House, Springfield, Missouri.

\* \* \*

## ASSYRIAN JACOBITE APOSTOLIC CHURCH

**History.** The church traces its origin to the twelve apostles, particularly to St. Peter, the first Patriarch of Antioch. The gospel had its origin in Syria, and the Assyrian fathers were the first Christian missionaries. Contact with American missionaries turned the attention of the Syrians to this country, and they fled from the rule of

the Moslem Turks, and sought shelter under the American flag. The members are scattered in various states, and churches are reported from only four states.

**Doctrine.** The doctrine is based on the Nicene Creed. The seven sacraments are accepted; all baptized persons are members; auricular confession is practiced; the virgin and the saints are venerated; and prayers are offered for the dead.

**Organization.** This centers in the Patriarch of Antioch, his authority is supreme. But the government of the local church is democratic.

\* \* \*

## BAHA'IS

**History.** For more than eighty years the Baha'i cause has been presented to the world as the expression for this age of the same universal spirit which

in other ages spoke through Zoroaster, Mohammed, the Buddha, Moses, and Christ; and as one divine utterance and continuous purpose, giving forth one and the same message. It had its rise in Western Asia. From 1911 to 1913, Abdu'l-Baha journeyed through Europe and America unfolding the spirit of the new age.

**Doctrine.** It stresses the principle of the Oneness of Mankind. That a spiritual power has been breathed into the soul of humanity in this age, which will remove all discord and disagreement.

**Organization.** It has no ecclesiastical organization. It holds that an official clergy tends to become a substitute for religion rather than an instrument for carrying spiritual influence to the world.

**Work.** It works for the betterment

of mankind and the establishment of a world civilization. The Baha'is in America have established a national center at Wilmette, a suburb of Chicago. They operate summer schools in Maine, California and Michigan.

### BAPTIST BODIES

**History.** The denomination originated in England about 1612. The first Baptist church in the United States was organized in 1638 in Providence, Rhode Island, by Roger Williams. The Puritan government in Massachusetts was so bitter in its opposition that nearly a century later there were but eight Baptist churches in that colony. From New England the movement spread to the southern colonies where its growth was much more pronounced. By the end of the eighteenth century there were 1,200 churches with a membership of 100,000. Then came the great westward movement. As the slavery issue became acute, there arose the differences which resulted in three conventions—Northern, Southern, and National.

**Doctrine.** The Baptists hold that the churches are independent; that there should be an entire separation of church and state; that religious liberty is an inherent right; that a church is a body of regenerated people who have been baptized on profession of faith in Christ; that infant baptism is not taught in the Scriptures, and that immersion only constitutes baptism; that the scriptural officers of a church are pastors and deacons; and that the Lord's Supper is an ordinance in commemoration of the sufferings and death of Christ.

**Organization.** Baptist church polity is congregational. Each church is sovereign so far as discipline and worship are concerned. Admission to membership is by vote of the church.

**Work.** The organized activities of the churches are chiefly conducted by societies whose membership includes individuals and delegates from churches and associations. The Baptists have a notable record in educational work.

**Branches.** In the United States they comprise the Northern Baptist Convention; Southern Baptist Convention; Negro Baptists; American Baptist Association; Christian Unity Baptist Association; Colored Primitive Baptists; Duck River and Kindred Associations of Baptists; Free Will Baptists; General Baptists; General Six Principle Baptists; Independent Baptist Church of America; National Baptist Evangelical Life and Soul Saving Assembly of the United States of America; Separate Baptists; Seventh Day Baptists; Seventh Day Baptists (German); Two-Seed-in-the-Spirit Predestinarian Baptists; United American Free Will Baptist Church (Colored); and United Baptists.

### BUDDHIST MISSION OF NORTH AMERICA

**History.** The latter part of the nineteenth century saw a heavy Japanese immigration into the United States. By far the largest number of them were members of the Shin Sect of Buddhism. At first there were no means of ministering to their spiritual needs. But in the year 1898 Rev. S. Sonoda and Rev. K. Nishijima landed at San Francisco and established the first Young

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#### CHRISTIAN UNION

**History.** The churches forming this organization trace their origin to a number of independent movements, from 1795 to 1864, for a larger liberty in religious thought and worship, a greater freedom from ecclesiastical domination, and a closer affiliation of people of different beliefs. It became a distinct organization in 1864. Two conventions were held that year at Columbus, Ohio, the second being attended by former members of the Methodist Episcopal, the Methodist Protestant, United Brethren, Presbyterian, New School, and Free Will Baptist churches. The movement spread very rapidly. The local groups now differ somewhat in name.

**Doctrine.** Christian Union can scarcely be said to have a system of doctrine. No special creed is required, but they say, as did Paul, "Let every man be fully persuaded in his own mind." The ordination of ministers is in the hands of the State Councils. Men and women alike are ordained to the ministry, and are admitted to the charge, district, state and general councils on an equality.

**Organization.** The local church is absolutely self-governing. But various councils are organized. The General Council meets every four years.

**Work.** Christian Union carries on small missionary activities, local, home and foreign. It has no educational institutions. A home for aged ministers is maintained at Excelsior Springs, Missouri.

\* \* \*

#### CHRIST'S SANCTIFIED HOLY CHURCH, COLORED

**History.** In 1903 a band of "white saints" from Virginia, came to West Lake, Louisiana, and preached sanctification and holiness to the people of the Colored Methodist Church. Many of them believed their doctrine, and began reading their Bibles and praying, seeking the blessings of sanctification. C. E. Rigmaiden, colored, became convinced that she could not be saved without holiness. With this conviction she sought and obtained the blessing. Soon others became interested, in 1904, Asher Fisher, Charlotte Gray and others of the white saints organized the Colored Church South.

**Doctrine.** The church believes in one Lord, one faith, one baptism; that holy and unholy persons should not be joined in matrimony; that no difference should be made in the sexes as to ministers and officers; and that no person should be received into full membership who uses or sells tobacco and intoxicating drinks.

**Organization.** A board, known as Board No. 1, composed of five members, is the supreme ruling power. There are other boards who oversee the various branches of the work. An overseer has general oversight of the church. Ministers' salaries are adjusted by the individual congregations. Donations are made annually by each church for educational purposes, and all churches are required to have a mis-



Insert Notes

13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

1 ch. 34. 24  
2 ch. 34. 25  
3 ch. 11. 14  
4 ver. 23  
5 Joel 2. 27

ing covenant with them: and I will place them, and multiply them, and I will set my sanctuary in the midst of them for evermore.



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### CHURCHES OF CHRIST

**History.** In their early history the churches which were under the leadership of Thomas and Alexander Campbell, and others, emphasized the distinctive apostolic character of the individual church. As the churches increased in membership and wealth, a general organization of the churches into a missionary society was agitated, and one was formed in 1849. It was inevitable that the divergencies of opinion should result in the formation of opposing parties. The Conservatives in 1906 were reported in the Census of Religious Bodies as Churches of Christ.

**Doctrine.** In doctrine the Churches of Christ are, in some respects, in accord with the Disciples of Christ. They reject all human creeds, consider the Scriptures a sufficient rule of faith and practice, emphasize the divine sonship of Jesus, and the divine personality of the holy spirit. The Lord's Supper is regarded as a memorial service rather than a sacrament, and is observed each Lord's Day.

**Organization.** Each local church is independent, elects its own officers, calls its own ministers, and conducts its own affairs.

**Work.** New churches are being rapidly established in the United States, and missionary work is carried on in many parts of the world. There are seven Bible colleges, several academies and professional schools, seven orphanages, and two homes for the aged. Eight monthly, two semi-monthly, and three weekly journals are published.

### CHURCHES OF CHRIST IN CHRISTIAN UNION OF OHIO

**History.** This denomination traces its origin to the year 1909. A breach occurred among the churches. The controversy was over holiness as a work of grace subsequent to regeneration. The non-holiness group, being in the majority, enacted legislation to eliminate the other group. But the holiness group withdrew and took the present name. A convention was held at Washington Courthouse, Ohio, a charter was read and endorsed and a Declaration of Rights presented.

**Doctrine.** Entire sanctification, divine healing, and the second coming of Jesus Christ are the fundamental doctrines of the church.

**Organization.** The spiritual affairs are headed by the pastor and the first, second and third elders. The business affairs are in the hands of a board of trustees. Each local church is a member of the General Council, to which they are subject. Ordination to the ministry is by the Examining Board of the General Council.

**Work.** Its work embraces the salvation of the lost, the establishment of new local assemblies, home mission work, homes for orphans, foreign mission work in India, Africa and Mexico, youth movements, and publishing interests.

### CHURCHES OF GOD HOLINESS

**History.** This organization dates back to 1914, when Rev. K. H. Burruss began preaching the gospel of entire sanctification to a group of eight people at Atlanta, Georgia. In 1916 the denomination was organized at Atlanta,

and large churches were established as a result of great revivals. In 1922 the churches were brought into a national organization.

**Doctrine.** The denomination believes not only in the inspiration of the Scriptures, but that the New Testament is the standard by which all doctrine must be tested, and that all rules of government for the churches are to be found therein. It holds that the New Testament "gives safe and clearly applied instructions on all methods of labor, sacred and secular, and all conduct of life, even to the innermost thoughts of the heart and impulses of the soul." The ordinances are baptism and the Lord's Supper. The form of baptism is "burial in water and rising again."

**Organization.** The highest ecclesiastical body is the national convention, whose province it is to elect the national president. The state convention is next in rank. A state overseer, whose duty it is "to see that all churches under his jurisdiction shall be disciplined according to the New Testament Scriptures," is appointed by the national president. He also assigns pastors to the local churches.

**Work.** There are five auxiliaries to the national convention: the Christian Women's Willing Workers, the Young People's Union, the Sunday school, the Purity Club, and the Gospel Spreading Committee. The church has an official paper.

### CHURCHES OF GOD

**History.** This denomination had its origin in the conviction of a number of people, in different denominations in Tennessee, that existing bodies were not strictly in accord with their views of Scripture, and in the belief that their wishes for a body conforming to their own views must be satisfied. The first organization was formed in 1886, in Monroe County, Tennessee.

**Doctrine.** In doctrine this body is Armenian, and in accord with the Methodist bodies. It recognizes no creed as authoritative, but relies upon the Bible "as a whole rightly divided" as the final court of appeals. It emphasizes sanctification and speaking in tongues. It observes water baptism by immersion, the Lord's Supper and foot washing.

**Organization.** This is described as "a blending of congregational and episcopal, ending in theocratical," by which is meant that every question is to be decided by God's word. The officers are bishops, deacons, evangelists, and exhorters. All are required to have a fair general education, good judgment, wisdom, and ability to speak.

**Work.** Home and foreign mission work is carried on. A Bible school is maintained, and a number of branch schools are located in various states. The church operates an orphanage and children's home.

**Branches.** They comprise the Church of God; the Church of God (Headquarters, Anderson, Indiana); The (Original) Church of God; the Church of God (Salem, West Virginia); the (Tomlinson) Church of God.

### CHURCHES OF THE LIVING GOD

**History.** The Church of the Living God, Christian Workers for Friendship, was organized at Wrightsville, Arkansas, in 1889, by Elder William Christian. In 1915 "Friendship" was

changed to "Fellowship." Elder Christian was known as Chief, and his ruling was the law of the chartered body. He and his wife were the executive heads of the church, and nothing could be done without their approval.

**Doctrine.** The church practices baptism by immersion, washing of the saints' feet, the use of water and unleavened bread at the Lord's Supper. There are other points of doctrine known only to the members.

**Organization.** The local organizations are known as temples, and are subject to the authority of a General Assembly. The presiding officer is called the Chief or Chiefess. The ministry includes ambassadors, evangelists, pastors and missionaries. The seven ambassadors are assistants to the acting head.

**Work.** Bible schools occupy an important place in the life of the church. There are auxiliaries engaged in works of mercy, along the lines followed by fraternal societies. There is a House of Refuge and a home for widows.

**Branches.** They comprise the Church of the Living God, Christian Workers for Fellowship; the Church of the Living God, "The Pillar and Ground of Truth."

\* \* \*

#### CHURCHES OF THE NEW JERUSALEM

**History.** The church traces its origin as an independent body to a movement "toward a strict adherence to the doctrines and principles revealed in the writings of Emanuel Swedenborg, and toward distinctiveness of teaching, worship, and life in the Church of the New Jerusalem." In 1876 the institution known as The Academy of the New Church was founded as the organic exponent of its principles. In 1890 it severed its connection with the general convention. In 1897 a complete reorganization was effected and the present name adopted.

**Doctrine.** It accepts the theological writings of Swedenborg as doctrine inspired and revealed by the Lord Jesus Christ in his second advent, and acknowledges from this doctrine, which is the essential word, and one with the spiritual sense of the Old and New Testaments, the Lord speaks authoritatively to the church.

**Organization.** The church has no fixed constitution. Its policy is based upon the principle of "practical unanimity," to be secured through deliberation and free co-operation in council and assembly. The spiritual affairs are under the care of the priesthood, within which there are three degrees—ministers, pastors and bishops. The presiding bishop is chosen by a general assembly. He is the executive officer.

**Work.** The general council carries on all the activities of the church. It has a pension fund and an orphanage fund. The higher education of the church is carried on at the academy, which conducts a theological school, a college, an academy and a seminary for girls.

\* \* \*

#### CHURCH OF ARMENIA IN AMERICA

**History.** During the ministry of St. Paul, it is claimed that the Armenians were visited by Apostles Thaddeus and Bartholomew, who introduced Christianity among them. The new faith spread throughout the land, and in 301

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menians, most of whom lived in Massachusetts. In 1891 a church was built in Worcester, Massachusetts. The great increase of Armenian immigrants induced the Catholicos to raise the United States to a missionary diocese.

**Doctrine.** The doctrinal system is



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**Organization.** The government is democratic, inasmuch as every officer of the church is chosen by the people. At the same time it is strictly hierarchical, as every minister has to be ordained by a bishop who can trace his own commission to the apostles. Women may vote in parish affairs, but are not eligible for the higher orders. In some places deaconesses, besides devoting themselves to works of mercy and education, take a limited part in the public services.

**Work.** Educational work is carried on in schools where the children are taught their native tongue, so as to make the services of the church intelligible. Libraries have also been provided.

\* \* \*

### CHURCH OF CHRIST (HOLINESS) U. S. A.

**History.** This church was organized in 1894 by Dr. C. P. Jones, pastor of the Tabernacle Baptist Church, Selma, Alabama. He was dissatisfied with his own spiritual experiences, and longed for a new faith which would make him one of Wisdom's true sons, and, like Abraham, a friend of God. At first the movement was interdenominational and anti-sectarian, but in 1898 it developed into a new denomination.

**Doctrine.** The organization stresses the orthodox doctrines. It believes in the second coming of Christ, baptism by immersion, the Lord's Supper, the gift of the Holy Ghost, foot washing, and divine healing.

**Organization.** The supreme authority for expressing the doctrine and making the laws is vested in the national convention. Its form of government is episcopal.

**Work.** Mission work, both home and foreign, is under the supervision of the General Mission Board. There is a General Board of Education and a National Publishing House at Los Angeles, California.

\* \* \*

### CHURCH OF CHRIST, SCIENTIST

**History.** Christian Science is the religion founded by Mary Baker Eddy, and represented by the Church of Christ, Scientist. The Christian Science denomination was founded by Mrs. Eddy at Boston in 1879, following her discovery of this religion at Lynn, Massachusetts, in 1866, and her issuing of her text book, *Science and Health With Key to the Scriptures*, in 1875. As her discovery developed in her thought, Mrs. Eddy demonstrated its importance to mankind by many cases of healing, and by teaching which equipped students for successful practice. In due course a distinct church became necessary to facilitate cooperation and unity between Christian Scientists, to present Christian Science to all people, and to maintain the purity of its teachings and practice.

**Doctrine.** Christian Science is a religious teaching and practice based on the words and works of Christ Jesus, which is applicable to health for the

same reasons that the Christian religion originally was. As defined by Mrs. Eddy, it is "divine metaphysics"; it is "the scientific system of divine healing."

**Organization.** Since its reorganization in 1892, the denomination has consisted of the Christian Science Mother Church, and branch churches or branch societies at all places where there are enough adherents for a local organization. The officers of the Mother Church consist of The Christian Science Board of Directors, a president, the first and second readers, a clerk, and a treasurer.

**Work.** All the activities of the denomination are intended to promote spiritualization of thought, together with the results thereof which include Christian healing. In the healing of the sick, the service rendered by healers or practitioners is regarded as an individual ministry, subject only to a degree of regulation by the church.

\* \* \*

### CHURCH OF GOD AND SAINTS OF CHRIST

**History.** In 1896 William S. Crowdy, a Negro cook, claimed to have a vision from God, calling him to lead his people to the true religion. He gave up his employment, went to Kansas, and organized a church in the same year. In 1900 the first annual assembly convened, officers were appointed, the church constitution was adopted, and the districts made. The founder was designated "prophet."

**Doctrine.** Believing that the Negro race is descended from the ten lost tribes of Israel, the prophet taught that the Ten Commandments, and a literal adherence to the teachings of the Bible, are man's positive guides to salvation. In order that the faithful may make no mistake as to the commandments which they must follow, a pamphlet has been published, called the Seven Keys.

**Organization.** This centers in an executive board, consisting of twelve ordained elders and evangelists. The prophet, who is the presiding officer, holds his position by virtue of a divine call. He is believed to be in direct communication with the Deity.

**Work.** One of the auxiliaries of the church is an organization known as the Daughters of Jerusalem and Sisters of Mercy. It carries on the welfare work. Tithes are collected, and the district assemblies are required to establish storehouses. From these groceries and other necessities are sold to the members, the receipts being used to supplement the tithes contributed for the support of the ministers.

\* \* \*

### CHURCH OF GOD IN CHRIST

**History.** The founder of this church was Elder C. H. Mason, a Negro. He sought to establish a church with stronger appeal for all believers, one which would emphasize the doctrine of entire sanctification. An organization was formed which was known as the Church of God. Later, to distinguish the church from others with a similar name, it was called Church of God in Christ.

**Doctrine.** The church is trinitarian. It accepts the Bible as the word of God, and teaches repentance, regeneration, justification, and sanctification.

**Organization.** The church claims to be divinely instituted, and to trace

authority for all its offices directly to the Scriptures. The officers are: the chief apostle, apostles, prophets, evangelists, pastors, elders, overseers, teachers, deacons, deaconesses, and missionaries. State convocations are held annually and also a general convocation.

**Work.** The women's work is well organized under a body called Mothers. There are also Bible Bands, Sunshine Bands, and an organization called the Young People's Willing Workers.

### CHURCH OF THE NAZARENE

**History.** Near the close of the nineteenth century, a movement for the spread and conservation of scriptural holiness in organized church form, developed almost simultaneously in various parts of the United States. This movement was similar to that of the previous century, historically known as the Wesleyan revival. There was manifested everywhere a spontaneous drawing in the unity of the spirit toward closer affiliation of those of like faith, which finally culminated in the organization of the Pentecostal Church of the Nazarene. The general assembly of 1919, in response to memorials from thirty-five district assemblies, changed the name of the organization to Church of the Nazarene.

**Doctrine.** In doctrine the church is essentially in accord with historic Methodism. It stands for apostolic purity of doctrine, primitive simplicity of worship, and pentecostal power in experience. It recognizes that the right and privilege of men to church membership rests upon their being regenerate. Whatever is not essential to life in Jesus Christ is left to individual liberty of thought. While emphasizing the baptism with the Holy Spirit as a definite experience of divine grace, the church has never taught or countenanced teaching that speaking in tongues is a manifestation attendant upon the baptism with the Holy Spirit.

**Organization.** The ecclesiastical organization is representative. Each local church is governed by a church board elected by the congregation. The churches are associated for work which they have in common, particularly for a world-wide missionary program. The churches in a particular area are united in a district assembly. These elect the superintendents, license and ordain ministers, and perform other work connected with the area. The forty-five districts elect both ministerial and lay delegates to the general assembly, which meets once in four years.

**Work.** The general work of the church consists of home missions and evangelism, foreign missions, publication, ministerial relief, education, young people's societies, and Sunday schools. It has missions in Southern Africa, India, Palestine, Syria, China, Japan, Argentina, Peru, Central America, Mexico, Cape Verde Islands, and British West Indies.

### CONGREGATIONAL AND CHRISTIAN CHURCHES

**History.** In 1604 the man to whose influence is chiefly due the development of Separatism, came to a little congregation already organized, at Scrooby, England. His name was John Robinson. Congregationalism came to America with the Mayflower in 1620. The Pilgrims, who founded Plymouth

colony, were augmented by other English Puritans, and a church on the Congregational model was formed in Salem in 1629. By 1650 there were fifty-one churches. In the nineteenth century the church started home missionary work, and churches have been organized in every state in the Union.

The pioneer in the organization of the Christian Church was Rev. James O'Kelley, a Methodist minister in Virginia. He opposed the development of the superintendency into an episcopacy, and in 1792, with a number of others, he withdrew and organized the Republican Methodists. In 1794 they resolved to be known as Christians only.

In 1931 the National Council of the Congregational Churches of the United States and the General Convention of the Christian Church united to form the General Council of the Congregational and Christian Churches.

**Doctrine.** The principles upon which the first churches were organized continue to characterize the denomination. No creed or statement of doctrine, other than the Bible, has been set forth. Christian character is the only test of fellowship. No follower of Christ is barred from membership because of difference in theological belief. The same liberty extends to the ordinances of the church. The churches practice open communion, and work to promote the spirit of unity among Christians.

**Organization.** The local church is the unit and every member, irrespective of sex, has an equal voice in its conduct, and is equally subject to its control. Certain persons are set apart or ordained to particular services, but this carries with it no ecclesiastical authority. The officers are the pastor, a board of deacons, a clerk, a treasurer, a board of trustees, and the heads of the various departments. The churches gather in local associations and conferences, and in a general council. These have no ecclesiastical authority. Ordination to the ministry is generally by a council of churches, or by the local association. Admission to membership is conditioned on the declared purpose of the applicant to lead the Christian life.

**Work.** The missionary and educational activities of the church are conducted through two national organizations, each of which is recognized as an agency of the General Council. The foreign work is carried on through the American Board. In 1936 there were 3,002 places of service, 481 American missionaries, and 6,465 native workers. The home work is carried on under the Board of Home Missions. There are five divisions: church extension, the American Missionary Association, church building, education, and ministerial relief. The Council for Social Action and the Layman's Fellowship are also related to the Board of Home Missions.

### CONGREGATIONAL HOLINESS CHURCH

**History.** The church was organized in 1921. It was a separation from the Pentecostal Holiness Church, by a number of ministers and entire congregations who desired to establish a church having a congregational form of government, but retaining its holiness belief.

**Doctrine.** The conditions of membership are these: the candidate must



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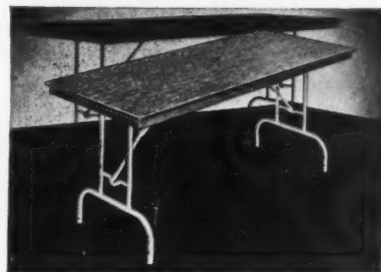
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know he is born of God; must be in harmony with the articles of faith; must abstain from the use of tobacco and slang, and "other things that are contrary to holy living;" and must take the Bible as his rule of conduct. No member of an oath-bound secret society will be admitted.

**Organization.** The form of government is congregational. The highest governing body is the General Association, delegates to which are elected by the annual associations. Each church elects its own pastor. Women may be licensed to preach, but are not ordained.

**Work.** The church issues *The Gospel Messenger*, and also Sunday school literature.

#### DISCIPLES OF CHRIST

**History.** The Disciples of Christ trace their origin to a movement in the early part of the nineteenth century, when a number of leaders arose who pleaded for the Bible alone, without human addition in the form of creeds and formulas. Its main purpose was to set forth the essential unity of the Church of Christ which ought to have "no schisms, or uncharitable divisions among them." During the first years of the movement, Alexander Campbell and other leaders were often engaged in heated controversies with representatives of other denominations. The growth of the movement was very rapid. During the Civil War it suffered from the general disorganization of the sections in which it had gathered its strength, and the death of Alexander Campbell in 1866 was a severe blow. However it soon recovered, and the period since the war has been one of rapid expansion.

**Doctrine.** In doctrine the churches are in general accord with other Protestant churches, but they hold ten positions which they regard as distinctive. The last of these is perhaps the most distinctive: "The Church of Christ is a divine institution; sects are unscriptural and unapostolic. The sect name, spirit and life should give place to the union and cooperation that distinguished the church of the New Testament."

**Organization.** In polity the churches are congregational. Each church elects its own officers, calls its own ministers, and conducts its own affairs with no supervision by any outside ecclesiastical authority. Ministerial associations, which are purely advisory, are formed. State and district conventions are held, and there is an International Convention of Disciples of Christ, which is composed of individual members of the churches.

**Work.** The general activities are carried on through several societies or boards, which are independent of any ecclesiastical control. In 1849 the American Christian Missionary Society was formed "to promote the preaching of the gospel in this and other lands." During 1937 there were 5,628 baptisms in foreign fields. Day schools, hospitals and dispensaries are supported. Six homes for the aged are maintained. The educational work is carried on through twenty-seven colleges and schools of higher grade.

#### DIVINE SCIENCE CHURCH

**History.** Divine Science had its beginning in 1885, when Mrs. M. E. Cra-

mer, of San Francisco, became convinced that she had been healed through her realization of God's presence. She further believed that this principle was of universal application. After study and investigation, she tested her conclusions by application of them to suffering humanity. She systematized her teaching and gave instruction in the larger cities of the United States.

**Doctrine.** The essence of the teaching is the all-inclusiveness of the God-mind. The essential ideas fall into three divisions—the philosophy, the psychology, and the religion of Divine Science. It considers war un-Christian, and seeks its abolition.

**Organization.** The Divine Science leaders of the United States have formed a federation for the purpose of strengthening the work of its many branches.

**Work.** It maintains a college, carries on field activities, and publishes literature. It circulates round the world, and goes to the rural districts and villages as well as to the cities.

#### EASTERN ORTHODOX CHURCHES

**History.** The Holy Eastern Orthodox Church, known popularly as the Greek Church, is the one Holy Catholic and Apostolic Church of the Byzantine Empire. It has always been known as the Old Church, the church of the first Christian era, and considers herself to be the direct heir of the true conservers of this Old Holy Church. Of the eleven bodies in the United States, which comprise the church, eight—the Albanian, Bulgarian, Greek, Roumanian, Russian, Serbian, Syrian, and Ukrainian—are headed by a bishop or archbishop, under the spiritual jurisdiction of the mother church in the ancestral homelands. The remaining three, whose distinguishing characteristic is that the liturgy is conducted in English, were formed to meet the needs of American-born descendants of foreign lineage.

**Doctrine.** This is founded on the holy Scriptures, the holy traditions, and the dogmatic decisions of the seven Ecumenical Councils. Mary is honored as the mother of God. transubstantiation is taught, and holy unction is administered to the sick. The Eucharist is received after confession and absolution. The doctrine of purgatory is rejected and also the doctrine of predestination.

**Organization.** There are three orders of the ministry—deacons, priests and bishops. Monks and nuns are gathered in monastic establishments, or are scattered out in missionary work. The bishops are elected by the clergy. The service is solemn and elaborate, and is essentially that of the earlier centuries of Christianity. There are no sculptured images, and no instrumental music, although there are pictorial representations of Bible characters and scenes.

#### EVANGELICAL AND REFORMED CHURCH

**History.** This church was established in 1934, at Cleveland, Ohio. It is a union of the Reformed Church in the United States, which dates back to 1725, and the Evangelical Synod of North America, which traces its origin to 1840. These two historic churches formed a new denomination, each

bringing into the union the rich heritage of the past, with the conviction that by so doing they were following the leadings of Providence, and were answering the prayer of Christ that "they may all be one." The church has 2,900 congregations.

**Doctrine.** The holy Scriptures are recognized as the word of God, and the ultimate rule of faith and practice. The doctrinal standards are the Heidelberg Catechism, Luther's Catechism, and the Augsburg Confession. Wherever these standards differ, ministers, members, and congregations, in accordance with the liberty of conscience, are allowed to adhere to the interpretation of one of these confessions. However, the final norm is the word of God.

**Organization.** The form of government is presbyterial. Each congregation is governed by a consistory. A number of contiguous charges form a Synod. The Synod has jurisdiction over its ministers and congregations, examines, licenses, and ordains candidates for the ministry, and performs other functions. The General Synod is the highest body of the church, it meets every two years.

**Work.** The Board of National Missions carries on work in the United States. It does a unique work among the less privileged types of population. Its foreign missionary work is directed by the Board of International Missions. In distant lands it does evangelistic, educational, industrial and medical work. There are fourteen educational institutions operating in the field of higher education. Periodicals and books are published for the instruction of the people in the work of the church, and in the art of Christian living.

#### EVANGELICAL CHURCH

**History.** Jacob Albright, who began to preach in 1796, felt called upon to devote himself particularly to work among the German people. It was not until 1803 that an ecclesiastical organization was effected in eastern Pennsylvania, when Mr. Albright was set apart as a minister. In the beginning the activities of the church were carried on in the German language only, but soon work was done in English, and that is now the dominant language. A division occurred in 1891, resulting in the organization of the United Evangelical Church. In 1922 the two churches were united under the name of the Evangelical Church.

**Doctrine.** In doctrine the church is Arminian, and its articles of faith correspond very closely to those of the Methodist Episcopal Church.

**Organization.** The polity is connec-tional in form. Bishops are elected by the general conference for a term of four years. The annual and quarterly conferences correspond to the similar bodies in the Methodist Episcopal Church. District superintendents are elected for four years. Pastors are appointed annually, on the itinerant system.

**Work.** Considerable home missionary work is done in the west and north-west, and in the large cities. Of late work has developed among foreign nationalities. Foreign missions are carried on in various countries. The educational work comprises five institu-

(Turn to page 76)

# MOODY BIBLE INSTITUTE *Carries the Torch Forward*

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And M. B. I. students do not stop with book learning—as part of their regular curriculum they put theory to practice in churches, missions, Sunday Schools, hospitals, and jails throughout the Chicago area. This is the world's largest Bible training school, international and interdenominational. In one year alone these students distributed 735,437 gospels and tracts, talked to 101,609 personally on spiritual matters, and reported 13,835 professions of conversion.

## Courses of Study

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This school is noted for its emphasis on the premise that a thorough and practical knowledge of the Bible is the indispensable foundation for Christian work of every kind. The Bible itself is studied, not merely books about the Bible. Much stress is also laid upon music as an invaluable aid to Christian service.

## Faculty

A force of more than 40 instructors, headed by Rev. Will H. Houghton, D. D., constitutes the teaching staff. These consecrated men and women have had special training and experience to equip them for their important and responsible positions.

## Extension Department

This department promotes Bible conferences and evangelistic campaigns, and supplies evangelists, Bible teachers and gospel singers for church or union meetings in all parts of the country. The regular staff is supplemented from time to time by eminent pastors and Bible expositors from various sections of the world.

## Christian Workers Bureau

This bureau undertakes to place former students and others, after careful investigation, in positions requiring trained Christian workers.

## Tuition

With the purpose of making the training available to as many as possible, Mr. Moody's plan of free tuition is still followed, except for private music lessons. Nominal charges are made for private music lessons in piano, voice and organ. Room and board are provided to students at cost.

## Maintenance

The amount necessary to carry on the work of the Institute, above a limited income from endowment and scholarship funds, is about \$450,000.00 annually, which must be met by voluntary contributions. Friends may assist by cash contributions; by assuming the cost of training a student for one year; by founding a permanent scholarship; by means of an Institute annuity agreement.

## Other M. B. I. Activities

Evening School, with an enrollment of 1,600 yearly, offers the same courses as the Day School for those who are unable to devote full time to study.

Correspondence School, enrolling almost 16,000 yearly, offers 17 practical home study courses at nominal cost.

Moody Monthly, with a paid circula-

tion of more than 48,000, is one of the leading evangelical publications in the country.

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## Thumb-Nail Sketches

(From page 74)

tions of higher grade. There are also two orphanages, six homes for the aged, three hospitals, and a deaconess' home. The young people are enrolled in the Evangelical League of Christian Endeavor.

### EVANGELICAL CONGREGATIONAL CHURCH

**History.** The United Evangelical Church dates from the year 1894. Before that time it constituted a part of the Evangelical Association. The division resulted from differences of opinion on church polity, and as a protest against "abuse of the powers conferred by the discipline, and usurpation of powers in violation of the discipline." A reunion took place in 1922, but the East Pennsylvania Conference refused to enter the union. Its churches adopted the name Evangelical Congregational Church.

**Doctrine.** In doctrine the church is Arminian. It emphasizes the principle of voluntary giving, voluntary abstinence from all intoxicants, complete legal prohibition of the drink traffic, the exercise of strict church discipline, the integrity of the Bible, and the fellowship of all Christians.

**Organization.** In polity the church resembles the Methodist Episcopal Church. The ministers are appointed for one year, with the privilege of re-appointment to the limit of eight years.

**Work.** Over sixty home missions are supported. Foreign missionary work is carried on through interdenominational boards. The young people are organized in Christian Endeavor Societies. A home for the aged has been established, and a publishing company organized.

### EVANGELISTIC ASSOCIATIONS

**History.** Under this head are included various associations of churches, which are more or less completely organized, and have one general characteristic—the conduct of evangelistic or missionary work. In a few cases they are practically denominations, but for the most part, while distinct from other religious bodies, they are dominated by the evangelistic conception, rather than by doctrinal or ecclesiastical distinctions. None of them is large, and some are very small and local in their character.

**Doctrine.** The doctrine of the Apostolic Christian Church may serve as an example of that of the group. The principal characteristic is the doctrine of entire sanctification. These churches aim solely at the saving of souls. They do not believe in war, but they are willing to support the government of the United States in any service which is compatible with the teachings of Christ and the apostles.

**Branches.** They comprise the Apostolic Christian Church (Nazarean); Apostolic Faith Mission; Christian Congregation; Church of Daniel's Band; Church of God (Apostolic); Church of God as organized by Christ; Hephzibah Faith Missionary Association; Metropolitan Church Association; Missionary Church Association; Missionary Bands of the World; Pillar of Fire.

### FEDERATED CHURCHES

**History.** The Federated Church rep-

resents one of the forms under which two or more churches in a community have united for the joint prosecution of their work. There are four types—the Denominational united, in which one or more of the uniting churches gives up its denominational allegiance; the Federated, in which each of the combining units retains its connection with its own denominational body; the Undenominational, in which union results in an organized church not connected with any denominational body; the Affiliated, having an attenuated connection with a denominational body, usually for ministerial supply and distribution of benevolences. Federated churches were first formed in New England, but by 1912 they had spread to many other parts of the country. According to the 1936 census there were 508 Federated churches, located in forty-two states.

**Doctrine.** Each unit retains in its entirety the doctrine of the denominational body to which it adheres, and the membership requirements of each unit correspond to those of the denomination.

**Organization.** In order to function as a single body, the Federated church has, besides officials of the ordinary church, a joint committee which is in charge of the general activities of the church. All the local expenses, including the salary of the minister, are paid by the church as a whole.

**Work.** Usually all the activities of a denominational church are carried on.

### FIRE BAPTIZED HOLINESS CHURCH OF GOD OF THE AMERICAS

**History:** The first general council was held at Anderson, South Carolina, in 1898. There were 140 representatives from various parts of the United States and Canada. From 1922 to 1926 the church operated under the title Fire Baptized Holiness Church of God. In 1926 the General Council voted to adopt the present name.

**Doctrine.** The church believes and teaches repentance, regeneration, justification, sanctification, pentecostal baptism, speaking with other tongues, divine healing, and the premillennial second coming of Christ. It utterly opposes the teachings of Christian Scientists, Spiritualists, Unitarians, Universalists and Mormons. It denies, as false and unscriptural, Adventism, immortality, antinomianism, annihilation of the wicked, the glorification of the body, and many other modern teachings.

**Organization.** The church acknowledges the Lord Christ as the supreme head and rightful governor of the church. The officers are: a bishop, two overseers, general secretary, treasurer, and board of trustees.

### FRIENDS

**History.** During the English Commonwealth, George Fox bore witness to the truths in which he himself had found peace. It was a time when traditionalism prevailed, and Fox, finding none to sympathize with him, was led to believe in the inner light. Wherever he preached hearers were convinced. After a time these were gathered into societies and were known as Friends. The name Quakers was applied to them by a justice, in response to an address in which George Fox called on him to "tremble at the word of the Lord." The first recorded visit of any Quakers to

America was that of Ann Austin and Mary Fisher, who arrived in Massachusetts in 1656, and who immediately were placed under arrest.

**Doctrine.** The Orthodox Friends have never adopted a formal creed. Their doctrine agrees in all essential points with that of the great body of the Christian church. But they differ in the following respects: (1) The great importance attached to the immediate personal teaching of the Holy Spirit; (2) The absence of all outward ordinances on the ground that they are not essential, and were not commanded by Christ; (3) The manner of worship and appointment of ministers; (4) The doctrine of peace or non-resistance.

**Organization.** It includes monthly, quarterly and yearly meetings, each being a purely business organization. The unit of authority is the yearly meeting, to which every man, woman, and child in the society's membership belongs, and has an equal right to speak. There is little formal provision for the training of ministers. Women are in a position of absolute equality with men. The worship is distinctly non-liturgical.

**Work.** Home and foreign mission activities are united under one board. Home work is carried on among the mountaineers in Tennessee, and among the Indians in Oklahoma. Foreign missions are carried on in many countries. The outstanding development of Quaker activity within the decades 1916-36 has been its far-reaching reconstruction, relief, and good-will work, carried on both in Europe and in this country.

**Branches.** These comprise the Society of Friends (Hicksite); a liberal branch. Orthodox Conservative Friends (Wilburite); organized as a protest against alleged radical departures from the original principles of the Society. Friends (Primitive); their chief interest is to "maintain the ancient testimonies of the Society."

### GENERAL ELDERSHIP OF THE CHURCHES OF GOD IN NORTH AMERICA

**History.** John Winebrenner was born in 1797. He became a minister of the German Reformed Church, and accepted a call to Harrisburg, Pennsylvania. He conducted revivals, which were new experiences in the churches of that region. They aroused strong opposition. After his separation from the Reformed Church, he conducted revivals in the surrounding districts, which were very successful. About 1825 he organized an independent church, calling it simply the Church of God. Others followed, and in 1830 an organization was perfected called the General Eldership of the Church of God. Missionaries were sent into the western states and churches were organized.

**Doctrine.** The Churches of God are evangelical and orthodox, and Arminian rather than Calvinistic. They hold that sectarianism is anti-Scriptural; that there are three ordinances—baptism, the Lord's Supper, and the religious washing of the saints' feet. They have no written creed but accept the word of God as their rule of faith and practice.

**Organization.** The organization of the churches is Presbyterian. Each local church votes for a pastor, but the annual elderships make the appoint-

(Turn to page 78)

# The Federal Council of the Churches of Christ in America

**T**HE necessity of a united front among the Christian forces stands out more clearly than ever in this day of radical attacks upon Christianity in the totalitarian states and of much falling away from our Christian heritage even in America. It is providential that in such a time the Federal Council of the Churches of Christ in America not only exists but has been strengthened by more than three decades of testing for its present responsibilities in dealing with problems of such magnitude as to require the combined wisdom and consolidated power of American Christians.

The Federal Council is the official agency through which twenty-three national denominations, comprising nearly 140,000 local congregations, with a total communicant membership of more than 23,000,000, join in common tasks. It is the direct creation of the churches themselves—not a free-lance organization nor an independent association of individuals. It has a carefully drawn constitution, officially ratified by the highest authorities of the churches that comprise its membership. The constitution declares that the purpose of the Council is "to manifest more fully the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour."

## 1. Unity in Christian Witness

Through the Council the churches have been able to secure extensive radio facilities that could not be granted to a denominational group. Once every weekday in the year, and twice on Sunday, the Council sends out a message dealing with the central verities of the Christian faith and life over a national network, reaching millions unreached by the regular ministry of the churches. The first religious program ever telecast was given by the Council for the special benefit of shut-ins in homes and hospitals and institutions.

Under the auspices of the Council a "National Christian Mission," featuring outstanding interpreters of Christianity, some of them drawn from other lands, formed a united group which made a nation-wide evangelistic itinerary covering twenty-two great centers of population in 1940-41, spending a week in each city. Its special objective was to reach groups that are now outside all the churches.

The University Christian Mission, 1938-40, brought to forty-six great educational institutions a team of Christian leaders, including both min-

isters and laymen, who for a full week, in class room visits, in informal conferences in fraternity houses, and in public meetings confronted students with the claims of Christ upon their lives and helped them to see the meaning of Christianity and the church for the world today. On each campus one or more luncheon conferences were held with faculty members to consider the place of religion in education.

## 2. Unity in Christian Worship

In spite of a wide difference in forms, there are great spiritual unities which underlie the experience of worship. These the Federal Council helps to express. It circulates a common litera-



ture for the devotional life; the Fellowship of Prayer, for daily use in all the churches during Lent, is published in an edition that runs into hundreds of thousands. It promotes the observance of united periods of prayer and intercession on many occasions. The worldwide Communion Sunday, observed on the first Sunday in October, furthers a sense of ecumenical fellowship. Conferences and institutes for the training of ministers of all denominations in the conduct of public worship are held each year in different cities.

The Council fosters the observance of a common "Christian Year," combining the historic observances of the liturgical calendar with an emphasis on the contemporary interests of the present generation.

## 3. Unity in Christian Teaching

The family has come to be so clearly recognized as the key to training in religion, to the development of character and to the building of a wholesome society that the Council is today

giving a major emphasis to instruction in this field. It maintains a highly qualified executive for this program.

Difficult questions involving the application of Christianity to social, racial and international relations are the subject of constant study and publication. Research inquiries are conducted from time to time on such problems as the improvement of motion pictures, the control of the liquor traffic, industrial conditions, consumers' cooperatives, the plight of the sharecroppers, and international issues, and the results made available in bulletins or study courses. Special messages are issued to stimulate Christian thought and practice in connection with the observance of Labor Sunday, Race Relations Sunday, Rural Life Sunday and World Goodwill Sunday. A national conference has been held on the relation of the churches to unemployment.

The long neglect of the field of health by most of the churches has led the Council to undertake a project of cooperation between religious leaders, physicians and psychiatrists in strengthening the vital role that religion may play in the maintenance of mental and physical health. One of the main interests is to help clergymen to develop better techniques in their pastoral ministry to individuals who are in special need.

While the central thrust of the Council is toward securing maximum cooperation among the denominations, there is a far-reaching vision of a more complete unity yet to be achieved. The reunion of the churches in one body, however—or even the union of kindred denominations within the Protestant family—is impracticable without a long process of education. This the Council undertakes to further through study of the problems and through conferences which develop among the rank and file of Christians a fuller appreciation of the distinctive values for which the major denominations stand.

## 4. Unity in Christian Service

To meet desperate human tragedies and to express the spirit of Christian sympathy and compassion the Council is today giving special attention to the victims of war. Through the Joint Committee on Foreign Relief Appeals in the Churches, established by the Federal Council and the Foreign Missions Conference, the most important programs of assistance to war-sufferers are coordinated. The Church Committee for China Relief raised funds



for food and shelter and clothing for Chinese civilians driven from their homes by invasion. A similar effort is being made for exiles from Nazi Germany through the American Committee for Christian Refugees, brought into being on the initiative of the Council.

The greatest need of the Negro today is for full opportunity to join with others in working for better conditions of living and in securing just and equal treatment in the community. Since the Council includes four large Negro denominations in its membership, it is in an exceptional position to develop this kind of program of interracial cooperation through the church.

The calling of great numbers of young men into military training camps has laid on the churches a special responsibility which can only be met interdenominationally. Through the General Committee on Army and Navy Chaplains a continuing contact between the Protestant churches and the chaplains in army and navy is maintained for the purpose of strengthening them in their spiritual ministry. The Christian Commission for Camp Communities has been created by the Federal Council, jointly with the Home Missions Council, to assist the local churches adjacent to the camps to do their full part in caring for the moral and spiritual welfare of the men. Through a Committee on the Conscientious Objector assistance is given to those young men whose national service is rendered in voluntary work-camps instead of in the centers of military training.

The churches, by reason of their faith in God as the creator and father of the whole human family, are widely recognized as the greatest potential influence for international justice and goodwill and therefore for world peace. Through a National Study Conference on the Churches and the International Situation, held for three days in the early part of 1940, a common platform was agreed upon, outlining methods by which they can lay the spiritual foundations for a new world order. The program includes a study of the causes of war, of the conditions that will make peace possible and of ways in which Christian principles can be more effectively applied to international problems. A "Commission to Study the Bases of a Just and Durable Peace" has recently been appointed.

The World Council of Churches, in the development of which the Federal Council has had and is having a major part, now makes it possible for the American churches to cooperate with the other churches of the world with greatly increased power.

## Thumb-Nail Sketches

(From page 76)

ments.

**Work.** The Board of Missions has charge of the missionary activities of the church. The home work is carried on principally in the southwest. The foreign work dates from October, 1896, when the first missionary sailed for India. There is a college at Findlay, Ohio, and a publishing house at Harrisburg, Pennsylvania.

\* \* \*

### GERMAN BAPTIST BRETHREN (DUNKERS)

**History.** This denomination had its origin in the Pietists of Germany. The first Brethren to come to America, under the leadership of Peter Becker, settled in Germantown, Pennsylvania, in 1719. In 1729 fifty-nine families landed in Philadelphia. In colonial times they were known as Dunkers. For the most part they were German or Dutch farmers. They retained their own language. This aroused prejudice. There was a widespread, but unjust feeling that they belonged with the party that had opposed the Revolution. Because they kept very much to themselves, and took little part in the general movements of the times, they were disliked.

**Doctrine.** In doctrine the church may be classed as orthodox trinitarian. Baptism is by triune forward immersion, the candidate being confirmed while kneeling in the water. Foot washing and the agape are observed. Sisters are expected to be veiled during the services. Anointing with oil is practiced. Plain attire is advocated. The civil law is seldom resorted to. Non-resistance is taught. Total abstinence is insisted upon.

**Organization.** The polity of the church corresponds to that of the Presbyterians. The power of discipline, including trial and excommunication, rests with the local congregation. Ministers are elected by ballot by members of the congregation from among their own number. The state district meeting is the general conference of the brotherhood.

**Work.** Home mission work is carried on in forty-nine districts. Foreign missionary work is being done in India, China and Africa. Six senior colleges and a theological seminary are supported. Many institutes and schools of methods are held. There are fifteen homes for the poor and homeless.

**Branches.** In the United States these comprise the Church of the Brethren (Conservative Dunkers); the Old German Baptist Brethren (Old Order Dunkers); The Brethren Church (Progressive Dunkers); the Church of God (New Dunkers).

\* \* \*

### HOLINESS CHURCH

**History.** About 1880 Rev. Hardin Wallace, a Methodist Episcopal minister, accompanied by others, went through the southern part of California, preaching repentance, forgiveness of sins, justification by faith, and sanctification. A considerable number accepted his teaching, and bands were formed under the name "Holiness Band." Owing to certain legal difficulties which arose with the development of the bands and the acquisition of property, they were incorporated in 1896 under the laws of the State of

California. These churches are especially prominent in California, Kentucky and Tennessee.

**Doctrine.** The doctrine follows that laid down by John Wesley. The church emphasizes prohibition, abstinence from drugs and tobacco, the second coming of Christ, and divine healing. Divorce, membership in secret societies and extravagance in dress are forbidden.

**Organization.** Local churches are self-directing, but there is a board of twelve elders who care for the spiritual welfare of the church. No fixed salaries are paid.

**Work.** The church is missionary in spirit and evangelistic in practice.

\* \* \*

### INDEPENDENT CHURCHES

**History.** Under this head are listed the single churches which are not identified with any ecclesiastical body, and have not such affiliation as would entitle them to inclusion under a special name. Any general classification is impracticable, but certain distinct types have persisted. The first type embraces those churches called union, community, nondenominational and interdenominational. The second type includes churches which use a denominational name, but are not included in the denominational lists. The third type includes churches which were organized by individuals, independent of any denominational status. These churches represent a constantly shifting number.

**Doctrine.** Each of these organizations draws up its own creed.

**Organization.** Each church adopts its own form of organization, chooses its own officers, makes its own conditions of membership, and conducts its worship as it chooses.

\* \* \*

### INDEPENDENT NEGRO CHURCHES

**History.** Some of the independent churches are the result of movements among Negroes. They are perhaps indicative of the initiative of persons who have desired to become leaders of religious bodies, and the inability or disinclination to conform to the practices of well-established churches.

**Doctrine.** Each church draws up its own creed.

**Organization.** Each church adopts its own form of organization.

**Work.** It is known that some of the Negro independent churches carry on well-planned religious and social activities.

\* \* \*

### INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL

**History.** During the first World War there sprang up a large number of so-called Full Gospel movements. The most complete expression of this faith was that preached by Aimee Semple McPherson. Angelus Temple, Los Angeles, was dedicated in 1923. It forms the most complete evangelistic unit on the continent. From its commissary, where more than a million Americans have been fed, through its auditoriums, class rooms, and prayer tower, it is a great organization, a skillfully conducted vehicle for evangelism, education, and charitable aid.

**Doctrine.** The doctrine of the church is published in its Declaration of Faith. It is orthodox in its belief. But has some additional features—divine healing, the baptism of the holy spirit, and the second coming of Christ in clouds of glory.

**Organization.** The organization is declared to be for the purpose of the propagation of the Foursquare Gospel. A general assembly is held annually. The board of directors consists of five members. Branch churches are organized throughout the United States and Canada. Each member must subscribe to and adhere to the doctrine as outlined in the Declaration of Faith. Branch churches are governed by a church council. One offering a month is contributed for home and foreign missionary work.

**Work.** The young people are organized as the Foursquare Crusaders. The organization is uniformed. It has adopted a flag. Band music is a feature of the work, much of it has been composed by Sister McPherson, and is of a joyous character.

\* \* \*

### ITALIAN BODIES

**History.** Under this head are included two bodies, similar in type, but not affiliated in any way. The General Council of the Italian Pentecostal Assemblies of God is a group of closely affiliated churches, and vests its authority in a general executive board. It was started by a group of Italians who were converted in an American church in Chicago. The Unorganized Italian Christian Churches of North America are incorporated locally only, and each congregation is a separate organization, governed by local officers. The first church was founded in 1907 by Louis Francescon, in Chicago.

**Doctrine.** These churches are extremely orthodox. "We believe in clean morals—worldly amusements have no part in our churches. The church is the place to worship God and not to preach politics. We believe America is the land for Americans and all people should believe and have faith in our government."

**Work.** This movement has spread throughout the United States and Canada, and also to Italy, Brazil and Argentina.

\* \* \*

### JEWISH CONGREGATIONS

**History.** There were Jews in the original colonies before 1650. In New Amsterdam there were Jews in 1654. In the fall of that year a company of Jewish refugees arrived from Brazil and settled in the colony. Although the Dutch authorities did not permit persons of other faiths than their own to hold public assemblies, the Jews established worship in their own homes. In 1665 they applied to the authorities for a plot of ground for a cemetery. With the granting of this application in 1666, the first Jewish congregation, Congregation Shearith Israel (Remnant of Israel), entered upon its career. In 1936 there were 3,728 congregations, and 4,641,184 Jews in the cities, towns and villages in which the congregations were located.

**Creed.** The Jewish religion is a way of life and has no formulated creed, or articles of faith, the acceptance of which brings redemption or salvation to the believer, or divergence from which involves separation from the Jewish congregation. But it has certain teachings, sometimes called doctrines or dogmas, which have at times been considered obligatory on the adherents of the religion. The fundamental doctrine is that God is one.

**Organization.** The polity of the

Jewish congregation is characterized by the independence which the individual congregations enjoy. There is no synod, conference, assembly, hierarchy, or other organization which directly controls the ritual and synagogal customs of the congregation. Nor do they feel the need of any. All congregations teach the doctrines of the faith, accept the inspiration of the Law, and hold to the unity of Israel.

**Work.** The work of the Jewish congregation is inseparable from the work of the Jewish community as a whole. The aim is to care for the religious, educational, charitable, and social needs of the Jews, and numerous organizations exist for this purpose. All these are voluntary, and are supported by Jews as individuals, and not by ecclesiastical organizations.

\* \* \*

### LATTER-DAY SAINTS

**History.** The Church of Jesus Christ of Latter-day Saints owes its origin to Joseph Smith in 1830. According to his statements, he had received, on various occasions, heavenly visitations, in which he had been commissioned to restore the gospel of Christ in its fullness, and to organize the church. During his presidency the church grew rapidly, and converts were made in England as well as the United States. After the death of Joseph Smith, Brigham Young became president. He led a general migration of believers from Illinois to the Salt Lake Valley, Utah, the present headquarters. The church is represented in practically every state in the Union. Heber J. Grant is now president.

**Doctrine.** The church believes in God the Father, Jesus Christ, the Son, and in the Holy Ghost, as individual personages. Men will be punished for their own sins, not for Adam's, through the atonement of Christ all mankind

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may be saved by obedience to the laws and ordinances of the gospel. Men are called of God to the ministry. The Bible, so far as it is translated correctly, and the Book of Mormon, are both the word of God. Christ will reign personally on the earth which will be renewed and receive its paradisiacal glory. Freedom of worship is claimed. Obedience to rulers and magistrates, and observance of law, are enjoined.

**Organization.** It is based upon the priesthood, which is "power delegated to man by virtue of which he has authority to act or officiate in the name of the Lord Jesus Christ as his representative." Its grand divisions are the Melchizedek, or higher priesthood; and the Aaronic, or lesser priesthood. The Melchizedek holds the power of presidency, and the right of authority over all the offices of the church.

**Work.** The general activities of the church are under the direction of the Melchizedek priesthood. Missionary work is carried on in practically every state of the Union, and foreign missionary work in many countries. The church has many schools and hospitals. It carries on Sunday schools and organizations for young men and women. Its welfare program has two objectives—to assist worthy needy members to help themselves, and to aid the unemployed to find work, and thus become independent.

**Branches.** They comprise the Reorganized Church of Jesus Christ of Latter-Day Saints; it claims to be the true successor of the original church. The Church of Christ (Temple Lot); it believes that the temple lot at Independence, Missouri, is to be the site of the New Jerusalem. The Church of Jesus Christ (Bickertonites); it claims a divine succession of authority and priesthood as restored in 1829. The Church of Jesus Christ (Cutlerites); organized by Alpheus Cutler in 1853. The Church of Jesus Christ (Strangites); it claims to be the one and only original church.

### LIBERAL CATHOLIC CHURCH

**History.** The church is an independent and autonomous body, in no way dependent upon the see of Rome. It is neither Roman Catholic nor Protestant, but Catholic. It came into existence as the result of a complete reorganization in 1915-16 of the old Catholic movement in Great Britain upon a more liberal basis. There are eighteen churches in the United States.

**Doctrine.** It draws its central inspiration from an intense faith in the living Christ, who ever lives as a mighty spiritual presence in the world, guiding and sustaining his people. It recognizes seven fundamental sacraments—baptism, confirmation, the holy eucharist, absolution, holy unction, holy matrimony, and holy orders.

**Organization.** The church uses a revised liturgy in the vernacular, wherein the essential features of the various sacramental forms are preserved with scrupulous care. Auricular confession is optional, and its frequent practice is not encouraged. Candidates are admitted to the church by baptism and confirmation. The church neither enjoins nor forbids the marriage of its clergy. No fee may be exacted for the administration of the sacraments or other spiritual work.

**Work.** Special attention is given to

healing. The church aims at combining the traditional Catholic form of worship—with its stately ritual, its deep mysticism, and its abiding witness to the reality of sacramental grace—with the widest measure of intellectual liberty and respect for the individual conscience.

\* \* \*

### LITHUANIAN NATIONAL CATHOLIC CHURCH OF AMERICA

**History.** The first church was organized in 1914, at Scranton, Pennsylvania, by the advice and with the help of Bishop Hodur. At a Synod held by the Polish National Catholic Church in 1924, Rev. J. Gritenas was elected and consecrated bishop of the Lithuanian churches.

**Doctrine.** These churches are in no way connected with the Roman Catholic Church. They accept the first four general councils of the church, and use the Niceno-Constantinopolitan Creed. The liturgy is Lithuanian.

**Organization.** The supreme ecclesiastical authority is vested in a synod. The church maintains a seminary which prepares students for the priesthood.

\* \* \*

### LUTHERANS

**History.** The Lutheran Church had its origin in the tenets held by Martin Luther. It arose following the Reformation in Germany, early in the sixteenth century. Its establishment in the United States dates from 1623, when Lutherans from Holland settled in New Amsterdam (New York). In 1638 Swedish Lutherans founded a settlement near Wilmington, Delaware. By the end of that century large numbers of German Lutherans organized congregations along the Hudson River. Lutheran settlements next formed in Georgia, Virginia, North Carolina and Maine. By 1820 synods were formed, and from that time, largely due to immigration, the development of the church went on. From 1870 to 1910 the confirmed membership increased from less than 500,000 to 2,250,000. The twentieth century has been a period of rapprochement among the Lutherans, both along doctrinal lines and in practical work.

**Doctrine.** The Lutheran churches believe that the canonical books of the Old and New Testament are given by inspiration of God, and are the perfect and only rule of faith and life. They believe that the three general creeds—the Apostles', the Nicene, and the Athanasian, exhibit the faith of the Christian church, in accordance with the Holy Scriptures. They believe that the Unaltered Augsburg Confession is in harmony with the Holy Scriptures, and is a correct exhibition of its teachings; and that the Apology, the two catechisms of Luther, the Smalcald Articles, and the Formula of Concord are a faithful development and interpretation of the doctrines of the word of God and of the Augsburg Confession.

**Organization.** The congregation is composed of the people and the pastor. The pastor is elected by the voting members of the congregation, usually without any time limit. Ordination to the ministry is an act of the synod. In practically every body the congregation is acknowledged as the unit of organization. To every congregation belongs the right of representation. In some cases the synod is the next higher judicatory above the congregation.

Still more comprehensive than these are the national and international bodies. The churches have a liturgical form of worship, and observe the various festivals of the Christian church year.

**Work.** Intensive work is carried on by all branches of the church. In some, the work is divided into five major departments: home missions, foreign missions, Christian education, Christian charity, and ministerial relief.

**Branches.** They comprise the American Lutheran Conference; the American Lutheran Church; the Evangelical Lutheran Augustana Synod of North America; Norwegian Lutheran Church of America; the Lutheran Free Church; the United Danish Evangelical Lutheran Church in America; the Evangelical Lutheran Synodical Conference of North America; the Evangelical Lutheran Synod of Missouri, Ohio and Other States; the Evangelical Lutheran Joint Synod of Wisconsin and Other States; the Slovak Evangelical Lutheran Synod of the United States of America; the Norwegian Synod of the American Evangelical Lutheran Church; the Negro Mission of the Synodical Conference; the United Lutheran Church in America; the Church of the Lutheran Brethren of America; the Evangelical Lutheran Church of America (Eielsen Synod); the Finnish Apostolic Evangelical Lutheran Church of America, or Suomi Synod; the Finnish Evangelical Lutheran National Church of America; the Icelandic Evangelical Lutheran Synod in North America; the Danish Evangelical Lutheran Church in America; the Protestant Conference (Lutheran); and Independent Lutheran Congregations.

#### MENNONITE BODIES

**History.** The first congregation of the church now known as Mennonite was organized in 1528 at Zurich, Switzerland. The name Mennonite dates from 1550. The persecutions of the Mennonites were due to the fact that in all countries, Protestant as well as Roman Catholic, church and state were united and dissenters were not tolerated. After the Thirty Years' War (1618-48) Mennonites were permitted to settle in the Palatinate in South Germany. When William Penn acquired Pennsylvania from the English crown, he offered a home to all who were persecuted for their faith. Thirteen families from Crefeld, Germany, came in 1683, and settled at Germantown, now a part of Philadelphia. They gradually spread north and west, and to Canada.

**Doctrine.** Generally speaking they accept the theology of the orthodox churches. They observe baptism, the Lord's Supper and the washing of the saints' feet. Only those who are spiritually kindred can marry "in the Lord." Members are not permitted to despise, blaspheme, or resist the government. Christ has forbidden his followers the use of carnal force in resisting evil. The use of all oaths is forbidden.

**Organization.** With two exceptions the form of church government in the different bodies is the same. The local church is autonomous. District conferences are established to which appeals may be made. All decisions of the conferences are presented to the individual congregation for ratification. The offices of the church are held to be those of bishop, minister and almoner.

The ministers are generally self-supporting. Besides these there are officers for the administration of Sunday schools, young people's meetings, etc.

**The Amish Mennonite Movement.** Jacob Amman, whose name gave the term Amish to the movement, was a young Mennonite bishop of Alsace, France, in the latter half of the seventeenth century. During the interval of freedom from persecution there was a tendency on the part of many to become lax in their religious life. Amman was the acknowledged leader of those who held to the strict interpretation of doctrine. Many of the Mennonites who came to Pennsylvania at the invitation of William Penn were of the Amish persuasion. Toward the middle of the nineteenth century, a feeling that the division was an error, led to closer co-operation, and this led to the revival in both branches of direct evangelistic and missionary effort, which had been largely neglected since the migration to America.

**Branches.** Other branches of the church are: Hutterian Brethren, Mennonites; Conservative Amish Mennonite Church; Old Order Amish Mennonite Church; Church of God in Christ (Mennonite); Old Order Mennonite Church (Wisler); Reformed Mennonite Church; General Conference of the Mennonite Church of North America; Evangelical Mennonite Brethren Conference; Mennonite Brethren in Christ; Mennonite Brethren Church of North America; Krimmer Mennonite Brueuder-Gemeinde; Mennonite Kleine Gemeinde; Central Conference of Mennonites; Conference of the Defenseless Mennonites of North America; Stauffer Mennonite Church; Unaffiliated Mennonite Congregations.

#### METHODIST BODIES

**History.** The Methodist churches trace their origin to a movement started in Oxford University in 1729, when John and Charles Wesley, George Whitefield, and a number of others met for religious exercises. The first interest of the Wesleys in America was connected with a philanthropic movement started by Governor Oglethorpe in 1733. Itinerant preachers were sent over by John Wesley. Later Wesley set apart Dr. Thomas Coke as superintendent, and commissioned him to ordain Francis Asbury to be joint superintendent. A conference was called which proceeded to form a Methodist Episcopal Church. From the beginning the growth of the church has been remarkable. In 1939 the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church came together in a Unifying Conference, and set in motion the machinery of the new denomination.

**Doctrine.** In theology the Methodist Church is Arminian. Its doctrines are set forth in the Articles of Religion, Wesley's Sermons, and his Notes on the New Testament. Two sacraments are recognized—baptism and the Lord's Supper. The one condition of membership is "a desire to flee from the wrath to come and to be saved from their sins." There are certain special advices to members in regard to temperance, marriage and divorce, amusements, etc.

**Organization.** The organization of the church includes the local church, the ministry, and the system of confer-



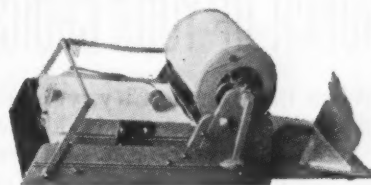
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Grosse Pointe Farms, Michigan

### THOMAS S. BROCK

Calvary Methodist Church  
Lakeworth, Florida

### HERBERT W. HANSEN

Scarsdale Community Bapt. Church  
Scarsdale, New York

### IVAN H. HAGEDORN

Bethel Evangelical Lutheran Church  
Philadelphia, Pennsylvania

### GUSTAV A. PAPPERMAN

Rogers Park Presbyterian Church  
Chicago, Illinois

### C. WALTON MARTENEY

Ridley Park Baptist Church  
Ridley Park, Pennsylvania

*Church Management* plans during the months to follow to adapt the successful "panel discussion idea" to the printed page.

## CHURCH MANAGEMENT

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Union Methodist Protestant Church; the Colored Methodist Episcopal Church; the Reformed Zion Union Apostolic Church; the Reformed Methodist Union Episcopal Church; the Independent African Methodist Episcopal Church.

### MISCELLANEOUS DENOMINATIONS

**General Statement.** There are twenty denominations listed under this head. Ten of these denominations are represented by from three to eleven churches. They comprise the Amanda Church Society; the Christian Nation Church; the Church of the Full Gospel, Inc.; the Church of Revelation; the Free Christian Zion Church of Christ; the House of God, the Holy Church of the Living God, the Pillar and Ground of the Truth, House of Prayer for All People; the House of the Lord; the Kodesh Church of Immanuel; the National David Spiritual Temple of Christ Church Union; the United Society of Believers (Shakers).

Ten other denominations are represented by less than three churches. They comprise the Church of Eternal Life; the Church of the Gospel; the Church of Illumination; the Erieside Church; the Faith Tabernacle; the House of David; the Latter House of the Lord, Apostolic Faith; the Mayan Temple; the Triumph of the Church and Kingdom of God in Christ; the Universal Emancipation Church.

### MORAVIAN BODIES

**History.** From the time of the first propagation of the gospel among them, the Bohemians and Moravians have stood for freedom in religious as in national life. Under the leadership of John Huss and Jerome of Prague they offered a firm resistance to the rule of both the Austrian empire and the Roman Catholic Church. The chief purpose of the church was to carry on evangelistic work. In accordance with this purpose, the first Moravian missionaries came to Pennsylvania in 1734, and in the same year attempts were made at colonization and missionary work in Georgia. Bethlehem, Nazareth and Lititz in Pennsylvania, and Salem in North Carolina were organized in colonial times as exclusive Moravian villages. This exclusive system was abolished between 1844 and 1856, and the church was remodeled to suit modern conditions.

**Doctrine.** The church has no doctrine peculiar to itself. It is broadly evangelical.

**Organization.** In polity the church is a modified episcopacy. The highest authority in each province is the Provincial Synod, in which clergy and laity are about equally represented.

**Work.** The work of the church is first missionary, then evangelistic, then educational. Literary, philanthropic, sociological, and cultural activities are also carried on. Special attention has been given to education. Its publication headquarters are at Bethlehem, Pennsylvania.

**Branches.** In the United States these comprise the Moravian Church in America; the Evangelical Unity of Bohemian and Moravian Brethren in North America, a descendant of the Unity of Brethren, organized in 1457 in Bohemia; the Bohemian and Moravian Brethren, organized in 1858 in

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ences. The church officers include the pastor, class leaders, stewards, trustees, superintendents of Sunday schools, and presidents of other societies. The ministry includes two orders—deacons and elders. District superintendents are elders appointed by the bishops for limited terms to represent them. Bishops are elders elected by the general conference. The general conference is the highest body in the church, and is the general legislative and judicial body.

**Work.** The work of the church is carried on by two classes of organizations—those whose managers are appointed directly by the general conference, and those responsible to the general conference only indirectly. To the first class belong the administrative boards and societies of the church. To the second class belong the women's societies and many city missionary and church extension societies, the hospitals, orphanages, homes for the aged, deaconess homes, etc.

**Branches.** In the United States they comprise the Methodist Episcopal Church; the Wesleyan Methodist Connection; the Primitive Methodist Church in the United States of America; the Congregational Methodist Church; the Free Methodist Church of North America; the New Congregational Methodist Church; the Holiness Methodist Church; the Reformed Methodist Church; the Apostolic Methodist Church; the Reformed New Congregational Methodist Church; the African Methodist Episcopal Church; the African Methodist Episcopal Zion Church; the Colored Methodist Protestant Church; the Union American Methodist Episcopal Church; the African

Iowa.

\* \* \*

**NEW APOSTOLIC CHURCH**

**History.** This church claims the same origin as the Catholic Apostolic Church. Bishop Schwarz of Hamburg, Germany, claimed that the Holy Ghost had often inspired new selections to the office of apostle. This resulted in his excommunication, but a priest named Preuss was selected for the apostleship "through the spirit of prophecy" in 1862, and with his apostleship the New Apostolic Church began. The movement spread throughout the world. Apostle John Erb is the head of the churches in North America, although he acts under the chief apostle in Europe.

**Doctrine.** The church accepts the Apostles' Creed, and emphasizes the inspiration and authority of the Bible, the sacramental nature of baptism and the Lord's Supper, the restoration of the apostleship, the necessity of the gifts of the spirit which are conferred by the laying on of hands by the apostles, the payment of the tithe, and the speedy coming of Christ.

**Organization.** In this country there is an apostle's district, presided over by an apostle; bishop's districts, presided over by bishops; elders' districts, presided over by elders; and churches, presided over by a rector.

**Work.** In recent years the church has been more thoroughly organized, and it has expanded along broader interior and missionary lines. A number of churches have been incorporated in the various states.

\* \* \*

**OLD CATHOLIC CHURCHES IN AMERICA**

**History.** The foundation of the Old Catholic Movement was laid at Munich, Germany, in 1871, at a conference of 500 delegates. It spread to the United States in 1890. In the United States it represents in the main scattered families, or small communities, which have rejected the authority of the Roman Catholic Hierarchy, while retaining the chief doctrines and customs of that church.

**Doctrine.** In doctrine these churches are in substantial accord with the Old Catholic churches of Europe. They accept the Seven Ecumenical Councils of the historic and universal and undivided church as accepted prior to the Great Schism between the East and the West in 1054.

**Organization.** All these churches use a more or less modified form of the Roman Catholic ritual. None of them has any relation or connection with the Eastern Orthodox Catholic Churches, for the reason that the Eastern Orthodox cannot accept their orders nor permit their peculiarities of ritual. The clergy are permitted to marry.

**Branches.** They comprise the American Catholic Church; the American Old Catholic Church (Incorporated); the North American Old Roman Catholic Church; the Old Catholic Church in America.

\* \* \*

**PENTECOSTAL ASSEMBLIES**

**History.** These Assemblies had various origins. The Pentecostal Assemblies of Jesus Christ claims to be the continuation of the great revival that

began on the Day of Pentecost, and to be founded upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. (Acts 2:1-42). In the United States the movement began in 1901 in Kansas with a revival "which spread throughout the whole earth, entering into nearly every nation under heaven."

**Doctrine.** The doctrine adopted by the Assemblies, so far as it can be definitely formulated, is almost the same as that of Methodism. It accepts premillennial teaching, divine healing, and the sacraments of baptism and the Lord's Supper.

**Organization.** The polity of the Assemblies accords with that of the Methodist Episcopal Church, although the local churches have a large share of self-government. District, annual and a general conference are held. The general conference elects two bishops, who hold office for four years.

**Work.** Home and foreign missionary work is carried on, and considerable property is owned in foreign countries.

**Branches.** They comprise the Pentecostal Holiness Church; the Pentecostal Assemblies of Jesus Christ; The Pentecostal Church, Inc.; the International Pentecostal Assemblies; the Pentecostal Assemblies of the World; The Pentecostal Church of God of America, Inc.; the Pentecostal Fire-Baptized Holiness Church; the Calvary Pentecostal Church; the Church of God in Christ (Pentecostal).

\* \* \*

**PILGRIM HOLINESS CHURCH**

**History.** The International Apostolic Holiness Union was organized in 1897, at Cincinnati, Ohio, in the home of Rev. M. W. Knapp. The first general superintendent was Rev. S. C. Rees. Mr. Knapp had been a minister of the Methodist Episcopal Church, but withdrew because he believed that there was need for more earnest efforts in spreading a "full gospel" throughout the world. Not more than a dozen persons were identified with the initial organization, but the membership of the Union increased rapidly. Between 1906 and 1916 the form of the organization was changed considerably, and the term church was substituted for union. Other similar organizations were absorbed from time to time. The present name was adopted in 1922.

**Doctrine.** The doctrine of the church is Arminian and Methodist. Emphasis is placed on the new birth; entire sanctification; healing of the sick; the premillennial return of Christ; and the evangelization of the world as a step in hastening the second coming of Christ.

**Organization.** The government is a combination of the Episcopal and Congregational forms. There are district organizations which meet annually. There is also a general assembly which meets quadrennially. It elects the officers which constitute the general board.

**Work.** The missionary work is carried on through the missionary committees. The educational work in the United States includes five theological seminaries and schools of lesser grade. A rescue home, and an old people's home is maintained. The Pilgrim Publishing House publishes a weekly periodical and a series of Sunday school

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### PLYMOUTH BRETHREN

**History.** Early in the nineteenth century there appeared in England and Ireland considerable restiveness concerning church conditions. It was occasioned largely by dissatisfaction with the close connection of church and state, with the stereotyped forms of worship, and with church organizations in general. As a result, a number of independent gatherings sprang up spontaneously. As the different meetings learned of each other it was natural that there should be more or less fellowship between them, but no regular organization was formed. The movement came to America with the emigration of a number of the adherents about the middle of the nineteenth century.

**Doctrine.** In doctrine the different bodies of Brethren are in substantial accord. They acknowledge no creeds, but look upon the Scriptures as their only guide. They accept the general evangelical doctrines. They look for the personal premillennial coming of Christ, and believe that the punishment of the unregenerate will be eternal.

**Organization.** The view held by the Brethren is that the church is one and indivisible—"Christ is the head of it, the holy spirit the bond of union, and every believer a member. It was begun at Pentecost and will be completed before the second advent." They have no ritual or ecclesiastical organization, and do not believe in human ordination to the ministry. Women take no part in the public ministry.

**Work.** There are eight bodies of Plymouth Brethren. Roman numerals are used for the sake of distinction. All the branches are active in gospel work, contributing as meetings and individuals to the support of missionaries. But they have no missionary societies and do not pledge personal support to their missionaries.

### POLISH NATIONAL CATHOLIC CHURCH OF AMERICA

**History.** With the increasing immigration from Poland, and the establishment of large Polish Roman Catholic churches, disputes developed between the ecclesiastical authorities and the lay members. Disturbances arose, which developed into riots. A convention of independent congregations was held at Scranton in 1904, attended by 147 clerical and lay delegates, and the Polish National Church was formed.

**Doctrine.** The doctrine is based upon the Bible, and especially upon the New Testament, as expounded by the apostles, the first four Ecumenical Councils, the Niceno-Constantinople Creed, and as further interpreted by the Synod. The church rejects the doctrine of the infallibility of the pope.

**Organization.** The constitution vests the highest authority in the Synod. It convenes in regular session every ten years. The administrative power is centralized in the bishops and the Grand Council. Each congregation is governed by a board of trustees elected by the members.

**Work.** The church maintains two theological seminaries. It publishes a bi-weekly and a monthly organ. It supports an institution for aged and disabled men and women at Waymart, Pennsylvania.

### PRESBYTERIAN BODIES

**History.** The Presbyterian Reformed churches in existence today, throughout the world, perpetuate those features, doctrinal and governmental, of the Protestant Reformation of the fifteenth and sixteenth centuries, which were emphasized by John Calvin and his associates. The distinctively Presbyterian churches of the United States trace their origin chiefly to Great Britain. Whatever of English and Welsh Presbyterianism there was in the Colonies, together with the few French Protestant churches, combined at an early date, with the Scotch and Scotch-Irish, to form the Presbyterian Church in the United States of America.

**Doctrine.** Presbyterianism, as a doctrinal system, has as its fundamental principles the undivided sovereignty of God in his universe, the sovereignty of Christ in salvation, the sovereignty of the Scriptures in faith and conduct, and the sovereignty of the individual conscience in the interpretation of the word of God.

**Organization.** As a polity it recognizes Christ as the only head of the church, and the source of all power; and the people of Christ as entitled under their Lord to participation in the government and action of the church. It holds that ministers are peers one of another, and church authority is vested, not in individuals, such as bishops or presbyters, but in representative courts, including the session, the presbytery, the synod and the general assembly.

**Work.** Missionary work is carried on at home and abroad. Sunday schools are aided. Congregations are helped to secure properties. Evangelism is carried on. The educational work was begun in 1726, and seminaries and colleges have been established. The publication departments do a very large business.

**Branches.** In the United States they comprise the Presbyterian Church in the United States of America; the Cumberland Presbyterian Church, an outgrowth of revival movements; the Colored Cumberland Presbyterian Church, organized at the close of the Civil War; the United Presbyterian Church of North America, organized in 1858; the Presbyterian Church in the United States, organized as a result of the Civil War; the Synod of the Associate Presbyterian Church of North America, the direct descendant of the first secession from the Established Church of Scotland in 1733; the General Synod of the Associated Reformed Presbyterian Church, representing the descendants of the old Scotch Covenanters; Synod of the Reformed Presbyterian Church of North America, organized at Philadelphia in 1798; Reformed Presbyterian Church in North America, General Synod, organized as a result of a division on the question of the relation of the members to the government of the United States; the Orthodox Presbyterian Church, a protest against the modernistic element in the denomination.

### PROTESTANT EPISCOPAL CHURCH

**History.** The interest of the Church of England in America began with the earliest voyages of discovery. Frobisher and Drake had chaplains with them who were interested in the peo-

ple they found. The charters of the colonies included, in some form, provision for "public services according to the Church of England." The name, Protestant Episcopal Church, was adopted in 1780. Five years later an ecclesiastical constitution was adopted for the union of the Episcopalians in the United States into one organization. It affirmed freedom of the church from civil control, domestic or foreign; retention of the doctrine and policy of the Church of England, involving the three orders of the ministry; freedom of the church to make its own liturgy; and placing the government of the church in a house of bishops, and a house of clerical and lay deputies.

**Doctrine.** The doctrinal symbols of the church are the Apostles' and Nicene Creeds. The Athanasian Creed was unanimously rejected by the convention of 1789, chiefly because of the damnatory clauses. The Thirty-nine Articles of the Church of England, with the exception of the twenty-first, and with some modification of the eighth, thirty-fifth, and thirty-sixth, were accepted by the convention of 1801 as a general statement of doctrine. The church expects of all its members loyalty to the doctrine, discipline, and worship of the church, but allows great liberty in non-essentials.

**Organization.** The system of government includes the parish, the diocese, the province, and the general convention. A congregation is "required in its constitution or plan of articles of organization, to recognize and accede to the constitution, canons, doctrine, discipline, and worship of the church, and to agree to submit to and obey such directions as may be from time to time received from the bishop in charge, and council of advice." Officers of the parish are the rector, wardens, usually two in number, and vestrymen.

**Work.** The missionary activities of the church are conducted by the National Council as the Board of Directors of the Domestic and Foreign Missionary Society. According to its constitution all baptized persons of the church are members of the society. In 1938 work was carried on in fourteen domestic missionary districts and in twenty-seven domestic dioceses. The foreign missionary work is carried on in ten countries. The church has a number of educational institutions. It has hospitals, sanitariums, dispensaries, homes for the aged, and orphanages. It has organizations for boys, girls, women and men; and also several financial organizations.

#### REFORMED BODIES

**History.** The churches, aside from the Lutheran, that were the direct outcome of the Protestant Reformation, trace their ecclesiastical origin to republican Switzerland, and those leaders in representative government—Zwingli, Calvin and Melancthon. Of these the Swiss, Dutch, and some German churches came to be known as Reformed, the Scotch and English as Presbyterian, and the French as Huguenot. In the early colonization of America Dutch and Germans, as well as Scotch and English, were prominent. The first church in New Amsterdam was organized by the Dutch in 1628.

**Doctrine.** In doctrine the churches are generally Calvinistic. They are conservative. New ideas have not had ready acceptance. Their Heidelberg catechism emphasizes the comfort of redemption in Christ, while the Westminster catechism teaches the same, and emphasizes the sovereignty of God.

**Organization.** In polity the churches are Presbyterian. The only difference is in the names of church officers and some minor details. They have a consistory instead of a session, a classis instead of a presbytery, and a general synod instead of a general assembly.

**Work.** Home and foreign missionary work is carried on. The boards of education give student aid and scholarships for students for the ministry. They also recruit candidates for the ministry, and give "advice, counsel and co-operation" to the educational institutions. They also promote the work of Bible schools and young people's societies.

**Branches.** These comprise the Reformed Church in America; the Christian Reformed Church; and the Free Magyar Reformed Church in America.

#### REFORMED EPISCOPAL CHURCH

**History.** In 1873 Dr. Payne Smith, Dean of Canterbury, and Bishop G. D. Cummins of Kentucky, participated in a Communion Service held in the Fifth Avenue Presbyterian Church, New York, in connection with a Conference of the Evangelical Alliance. They were subject to severe criticism. Bishop Cummins withdrew, and on a call from him seven clergymen and twenty laymen met and organized the Reformed Episcopal Church. The name was chosen because of the belief of the founders that the same principles were adopted which were the basis of the Anglican Church of the Reformation.

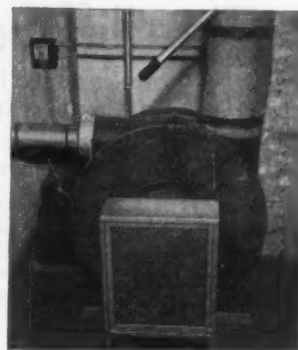
**Doctrine.** The church declares its belief in the Scriptures as the word of God and the sole rule of faith and practice; it accepts the Apostles' Creed, the divine institution of the sacraments of baptism and the Lord's supper, and the doctrine of grace as set forth in the Thirty-nine Articles. It rejects the doctrine that the Lord's table is an altar on which the body and blood of Christ is offered; that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; and that regeneration is inseparably connected with baptism.

**Organization.** The polity accords with that of the Protestant Episcopal Church, except that it looks upon episcopacy as an ancient and desirable form of church government rather than as of divine right. It recognizes the Christian character of members of other branches of Christ's church, and receives them on letters. It forbids the reordination of clergymen, duly ordained in other communions, who enter its ranks.

**Work.** The Board of Home Missions cares for the weak parishes, conducts work among negroes, and provides a part of the salaries of missionary bishops. The Board of Foreign Missions carries on work in India. The educational work in the United States is confined to a theological seminary in Philadelphia.

#### RIVER BRETHREN

**History.** In the latter part of 1750,



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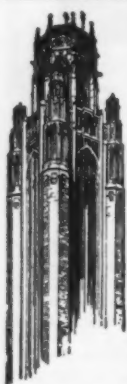


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about thirty Mennonite families in Switzerland, after a long period of persecution decided to emigrate westward. They went first to England, and in 1751 set sail for America. One company settled in the western part of Pennsylvania. There occurred a notable revival in that region resulting in many conversions. Subsequently difference of views arose as to the form of baptism. The believers in trine immersion had no regular organization, but designated the various communities as brotherhoods. There was thus the Brotherhood Down by the River, from which in all probability the body took its name.

**Doctrine.** The church has not accepted any historical creed. But it adheres to the doctrines commonly held by the orthodox churches. It practices trine immersion and feet washing. It believes in the confession of sins to God and man. It holds to the doctrine of non-resistance. It considers Freemasonry and all other secret societies anti-Christian. It believes in prayer, the veiling for women, and non-conformity to the fashions of the world.

**Organization.** This includes the local church, a system of district councils, and a general conference. The officers of the church are bishops, ministers and deacons. No salaries are paid.

**Work.** Home missions are carried on in twenty-three stations. Foreign missionary work is done in South African and Indian fields. There are three schools, a printing house and three philanthropic institutions.

**Branches.** They comprise the Brethren in Christ; the Old Order or Yorker Brethren; the United Zion's Children.

#### ROMAN CATHOLIC CHURCH

**History.** The Holy Catholic Apostolic Roman Church, commonly known as the Catholic Church, recognizes the Bishop of Rome as Pope, the vicar of Christ on earth, and the visible head of the church. Until the tenth century practically the entire Christian church was recognized as one. The first Catholic congregation in the territory now constituting the United States was founded at St. Augustine, Florida, in 1565, although Catholic services had been held in Florida long before that date. The Catholic church among the English colonists began with the immigration of English and Irish Catholics to Maryland in 1634, and the founding of the town of St. Marys in that year. In 1807 there were about eighty Catholic churches. The first diocese was that of Baltimore, erected in 1789.

**Doctrine.** The doctrines of the church are founded in the deposit of faith given to it by Christ and through his apostles. That deposit is sustained by Holy Scripture and by tradition. These doctrines are safeguarded and

defined by the Pope when he speaks ex cathedra, or as head of the church. Such definitions neither constitute nor establish new doctrines, but are official statements that the particular doctrine was revealed by God. The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are regarded as containing essential truths accepted by the church.

**Organization.** The organization of the church centers in the Bishop of Rome as Pope, and his authority is supreme in matters of faith and in the conduct of the affairs of the church. Next to the Pope is the College of Cardinals, whose members act as his advisers, and as heads or members of various commissions which are charged with the general administration of the church. They never exceed seventy in number, and are of three orders—cardinal deacons, cardinal priests, and cardinal bishops. Most of them reside in Rome.

**Work.** For the promotion of unity in Catholic work there exists the National Catholic Welfare Conference, an agency of the archbishops and bishops. Serving Catholic youth is a Youth Bureau. The missionary work of the church in the United States is in charge of the American Board of Catholic Missions. For foreign missionary work the representative organization is the Society for the Propagation of the Faith. The educational system of the church is thoroughly organized. Most of the colleges and universities are conducted by the religious orders. The welfare work of the church is carried on by many different organizations.

\* \* \*

#### SALVATION ARMY

**History.** This movement owes its origin to a great missionary impulse in the heart of its founder, William Booth. In 1865, as the result of a visit to a depressed area in London, he founded the East London Mission. The movement spread to other parts of London and to other cities. In 1878, when preparing his report for conference, this phrase was used, "The Christian Mission is a volunteer army." Mr. Booth erased the word "volunteer" and wrote "salvation." Henceforth the mission was known as the Salvation Army. The change in name and tactics was the signal for exceptional advance.

**Doctrine.** In doctrine the Salvation Army is strictly fundamental. It believes in a holy God, a holy Bible and a holy people. It is Arminian rather than Calvinistic. The soldiers subscribe to a simple statement of faith, and pledge themselves not to use intoxicating drinks and harmful drugs.

**Organization.** The government of the Salvation Army is of a military character. The personnel is recruited from all grades of society. The corps is the unit. To join these corps one becomes a recruit, and upon signing the articles he or she is sworn in. Every rank is open to every cadet who enters the training college. The international headquarters are in London. For administrative purposes there are many territorial headquarters in various parts of the world.

**Work.** The primary object of the Salvation Army is the spiritual regeneration of mankind. The corps work is the chief avenue for expressing this purpose. There are other important branches known as social service. Ho-

tels are operated. Clothing and household goods are collected and repaired at industrial centers. Much dispensary work is carried on and several hospitals are maintained. Homes for orphaned and needy children are carried on. Settlements have been made in the larger cities. Employment bureaus help the unemployed. The Army in the United States makes its contribution to the missionary endeavor of the organization in foreign fields through the international headquarters. It is chiefly supported by voluntary contributions.

### SCANDINAVIAN EVANGELICAL BODIES

**History.** The large number of immigrants from Sweden who arrived in the United States during the latter half of the nineteenth century, had been connected with the Lutheran State Church in their homeland. A considerable number of them however had experienced a spiritual awakening during the great revivals of that period. Upon their arrival in America they did not fully enjoy the spiritual atmosphere of the Swedish Lutheran churches in this country. They soon organized churches more in harmony with the ideas prevalent in the free church movement in Sweden.

**Doctrine.** The church is strictly evangelical. The Bible is accepted as the word of God, and the only infallible guide in matters of faith, doctrine and practice. The Lutheran conception of the teachings of the Bible is generally accepted, but full freedom is given to those holding other views.

**Organization.** The organization is essentially congregational. The churches send delegates to the annual conference. The churches are also united in district associations.

**Work.** The purpose of the church is to promote the preaching of the gospel in the United States and in foreign countries, to support schools and seminaries, to educate and ordain ministers, and to build and maintain hospitals and institutions for charitable and benevolent purposes.

**Branches.** In the United States they comprise the Evangelical Mission Covenant Church of America; the Evangelical Free Church of America; the Norwegian and Danish Evangelical Free Church Association of North America.

### SCHWENKFELDERS

**History.** Among the early advocates of the Reformation was Caspar Schwenkfeld von Ossig (1489-1561), a counselor at the court of the Duke of Liegnitz in Silesia. It was mainly through his efforts that the Reformation gained a stronghold in Silesia. Early in the eighteenth century about 200 of his followers landed at Philadelphia. Unable to secure land for a distinct community, they obtained individual tracts in Pennsylvania, where most of their descendants are now found. Toward the close of the Revolutionary War it became evident that a closer church organization was necessary, and one was formed and a constitution adopted in 1782.

**Doctrine.** The church holds that the scriptures are dead without the indwelling word; that Christ's divinity was progressive; that an absolute change through faith and regeneration is essential to salvation; and that the Lord's Supper is symbolic of both his

humanity and his divinity. Originally they gave their testimony against war, secret societies, and the taking of oaths, but modern influences have changed their former attitude.

**Organization.** The only officers are ministers, deacons and trustees, who are elected and ordained by the local churches. Until the close of the nineteenth century ministers served without compensation, but now most of them receive salaries. The younger clergy are college graduates.

**Work.** The church carries on its foreign missionary work through the boards of other churches. Special emphasis is placed on Sunday schools and catechetical instruction. It maintains a fund to help the poor and suffering, and has a board of publications. It has a number of Christian Endeavor societies.

### SOCIAL BRETHREN

**History.** This body was organized in 1867, by a number of persons in Illinois, as a result of disagreements over interpretation of Scripture, and points of decorum in the various denominations to which they belonged. They agreed, by the aid and assistance of God, to unite themselves into a separate body and to formulate rules for its conduct which they believed to be in accordance with his word.

**Doctrine.** A confession of faith was adopted, largely in conformity with those of the evangelical churches, but stressing these points: The trinity; the authority of the Scriptures; regeneration and sanctification; eternal salvation of the redeemed, and eternal punishment for apostasy; the ordinances of baptism and the Lord's Supper are only for true believers; baptism may be by sprinkling, pouring, or immersion; lay members should have the right of suffrage and free speech, but ministers are called to preach the gospel and not to make political speeches.

**Work.** No mission work or other denominational activities are reported.

### SPIRITUALISTS

**History.** Spiritualism is supposed to date from 1848, and the 31st of March of that year is assumed to be the day on which it was first made known. But the present organization traces its origin to the writings of Andrew Jackson Davis, the "Poughkeepsie Seer," whose work, *The Principles of Nature*, was published in 1845. From 1850 to 1872 public interest in Spiritualism was widespread. Local organizations sprang up in the United States, but no attempt was made to organize a national association until 1863. In 1893 the National Spiritualists' Association of the United States of America was organized.

**Doctrine.** With few exceptions, Spiritualists ignore doctrinal questions, such as are formulated in the creeds and confessions of the historic churches. They lay special emphasis on right living here on earth, believing that their condition in the spirit world depends entirely upon what they do while in mortal form.

**Organization.** The organization is congregational. Local societies are associated in state organizations, and these in the national organization. They have a manual of services, which provides for the ordination of ministers, etc. The ministry includes three

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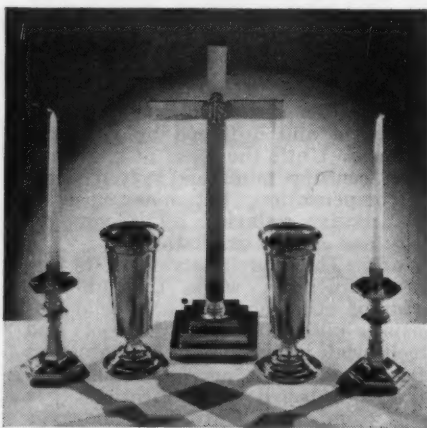
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classes—ordained clergymen, lay min-  
 isters or licentiates, and associate min-  
 isters, who are known as mediums.

**Work.** Home circles are held. A few  
 scientific organizations have been  
 formed. Missionary work is carried  
 on. Camp meetings are held. The Na-  
 tional Association has one school. Much  
 literature has been produced. It is  
 estimated that not less than 2,000  
 volumes have been published in the  
 last half century. Five weekly jour-  
 nals and three monthly magazines are  
 issued.

**Branches.** In the United States they  
 comprise: the National Spiritualist  
 Association; the Progressive Spiritual  
 Church; the National Spiritual Alli-  
 ance of the United States of America;  
 the General Assembly of Spiritualists.

\* \* \*

**UNITARIANS**

**History.** Unitarians assert that their  
 beliefs were held by the early Chris-  
 tians. Historically Unitarianism origi-  
 nated in the first half-century of the  
 Protestant Reformation. In England  
 it gradually developed during the  
 eighteenth century. In America Uni-  
 tarianism developed out of New Eng-  
 land Congregationalism. Many of the  
 Congregational churches, including  
 nearly all the oldest and most import-  
 ant, tended toward Unitarian beliefs  
 in the second half of the eighteenth  
 century. In 1825 the American Uni-  
 tarian Association was formed to do  
 missionary work, and to promote the  
 interests of the churches.

**Doctrine.** The Unitarians have never  
 adopted a creed, and do not require of  
 ministers or members the profession  
 of any particular doctrine. In general  
 they accept the religion of Jesus. The  
 distinguishing marks of modern Uni-  
 tarianism are its insistence upon ab-  
 solute freedom in belief, reliance upon  
 the supreme guidance of reason, toler-  
 ance of religious opinion, and em-  
 phasis upon character.

**Organization.** The Unitarians are  
 congregational in polity. But they  
 unite in district, state, and regional

conferences, in the American Uni-  
 tarian Association, and in an interna-  
 tional association.

**Work.** The home missionary work of  
 the churches is carried on chiefly by  
 the American Unitarian Association.  
 Foreign work is conducted mainly  
 through the International Association,  
 with headquarters at Utrecht, Holland.  
 Many leading schools and universities  
 are under Unitarian administration.

**UNITED HOLY CHURCH OF  
 AMERICA, INC.**

**History.** The church was organized  
 in 1886, at Method, N. C. The first  
 convocation was held in 1894 and at a  
 convention in 1900 a discipline for the  
 government of the churches was or-  
 dered prepared. The present name was  
 adopted in 1916.

**Doctrine.** The articles of faith are in  
 accord with those of the orthodox  
 churches, with these additions: entire  
 sanctification, baptism of the Holy  
 Ghost, divine healing, and the ultimate  
 prevalence of the kingdom of Christ  
 over all the earth. The ordinances  
 observed are baptism by immersion,  
 the Lord's Supper, and the washing of  
 feet.

**Organization.** The officers of the  
 church are president, vice-president,  
 secretary, corresponding secretary,  
 treasurer, auditor, and a board of  
 trustees.

**Work.** The purpose of the church is  
 "to establish and maintain in North  
 Carolina and other states, and to the  
 uttermost parts of the world, a munic-  
 ipality of holy convocations, assem-  
 blies, conventions, conferences, public  
 worship, missionary and school work,  
 orphan homes, manual and trades  
 training, and other operations auxil-  
 iary and incidental thereto; also reli-  
 gious resorts, with permanent and  
 temporary dwellings for health, rest,  
 Christian work and fellowship, and for  
 the spiritual, moral, and mental im-  
 provement of men, women, boys, and  
 girls."

\* \* \*

**UNIVERSALIST CHURCH**

**History.** This denomination is of  
 modern origin, and is confined mostly  
 to the American continent. It dates  
 from the arrival of Rev. John Murray,  
 in 1770. The earliest movement for  
 organization was made in 1785, but it  
 accomplished little more than to em-  
 phasize the need of fellowship. A  
 second convention in 1790 drew up the  
 first profession of faith and plan of  
 church organization. Hosea Ballou  
 became the recognized leader of the  
 movement. During his ministry, ex-  
 tending from 1796 to 1852, the twenty  
 or thirty churches increased to 500.  
 At the Centennial Convention of 1870  
 a plan of organization and a manual  
 of administration were adopted.

**Doctrine.** The theology of Univer-  
 salism is that all souls are included in  
 the gracious purpose of God to make  
 at last a complete moral harmony. It  
 avers that the sinner cannot escape  
 punishment, but this is remedial, and  
 is meant both to vindicate the inflex-  
 ible righteousness of God, and to in-  
 duce repentance and reformation in his  
 wayward children.

**Organization.** There is a general  
 convention having jurisdiction over all  
 clergymen and organizations; state  
 conventions exercising within the state  
 a similar jurisdiction; and parishes or-  
 ganized for religious improvement and

the support of worship. Each parish manages its own affairs.

**Work.** The home missionary work is carried on by the state conventions in their own territory, and in new fields by the general convention. Foreign missionary work is carried on in Japan. The church maintains two theological schools, and three academies. There are three homes for the aged. It has a publishing house in Boston.

#### UNITED BRETHREN BODIES

**History.** Philip William Otterbein came to the United States in 1752. After passing through a deep religious experience, he with Martin Boehm, conducted evangelistic work among the scattered settlements. In 1800 a distinct ecclesiastical body was formed under the name of United Brethren in Christ. The first general conference was held in 1815, when a form of discipline was adopted. Up to this time all the churches had used the German language, but the use of English was increasing, and the conference held in 1817 ordered the Confession of Faith and Book of Discipline to be printed in both German and English. The general conference of 1889 revised the Confession of Faith and the Constitution. Some of the delegates, believing that the revision was unconstitutional, withdrew and formed a communion of their own.

**Doctrine.** In doctrine the church is Arminian. Its Confession of Faith, consisting of thirteen brief articles, sets forth the generally accepted Christian belief. Emphasis is laid upon a life of prayer, and devotion to Christ and his cause. The church early took a positive position on moral reform. In 1821 it condemned slavery, and in 1841 action was taken against the manufacture, sale and use of alcoholic drinks.

**Organization.** Local churches are divided into classes with leaders and stewards. Annual conferences are composed of ministers and lay delegates in equal numbers. The general conference meets every four years. Since 1899 it has been lawful to license and ordain women.

**Work.** The missionary work is promoted by three agencies, which employ about four hundred missionaries. The church maintains five colleges and a theological seminary. It also supports three homes for orphans and aged people.

**Branches.** These comprise the Church of the United Brethren in Christ; the Church of the United Brethren in Christ (Old Constitution); the United Christian Church.

#### VEDANTA SOCIETY

**History.** This organization dates from the Parliament of Religions at the Chicago World's Fair in 1893. A number of Hindus were present. One of the delegates was Swami Vivekananda. He gave a series of lectures on Vedanta philosophy in New York in 1894. Three years later Swami Abhedananda took up the work and organized the Vedanta Society, which was incorporated in 1898. The movement has grown slowly but steadily.

**Doctrine.** Vedanta is the name of an ancient philosophy of India, and means literally "end of all wisdom." It explains what the end of wisdom is, how it is attained, and claims to harmonize with the ultimate conclusions of mod-

ern science. It aims to give to religion a scientific and philosophical basis.

**Organization.** The society has no purpose of forming a new sect or creed. It has six trustees, who with three other officials, form the executive board. The Swamis do not accept a salary or any remuneration.

#### THE VOLUNTEERS OF AMERICA

**History.** In 1896, General and Mrs. Ballington Booth were persuaded by friends, who had witnessed their success, to organize a Christian and benevolent movement that should be American in its principle and conduct, with its governing officers and headquarters in this country. In response to this call, the new society was organized in that year, and was incorporated under the laws of New York. From the beginning the organization has been declared to be an auxiliary of the church, and converts have been encouraged to unite with churches of their preference.

**Doctrine.** In doctrine the Volunteers are in harmony with the evangelical churches. Their principles are stated in a Book of Rules, and those who make application to join as officers, subscribe to them. They believe in the sacraments of baptism and the Lord's Supper. They also ordain their officers to the gospel ministry.

**Organization.** The government is democratic. The commander in chief, or general, is elected for a term of five years. He has a cabinet or staff. A post consists of an officer in charge, with a number of assistants, and the soldiers.

**Work.** The mission, as announced at its inauguration, is evangelical, carrying the gospel of good will and good living to unchurched people. A number of welfare projects are carried on. They include day nurseries and kindergartens, maternity homes, shelters for homeless men, hospital and dispensary treatments, homes for widowed mothers and their children, homes for young women, and health camps. Prison work is maintained in state and federal institutions.

#### APPRECIATE AMERICA

Readers will be interested in the series of "Appreciate America" illustrations which appear in this book. They have been provided by Appreciate America, Inc., Not for Profit, an organization headed by Professor Paul H. Douglas of the University of Chicago. The plan of this organization is to release one poster each week. The posters, in colors, 14x20 inches in size, bear in pictorial form the authentic facts of American history and life. The posters are good, so good in fact, that the Encyclopedia Britannica selected the one on "Religious Freedom" as the best patriotic poster of the year.

Churches and church groups can do a great deal to help distribute these patriotic posters. It is an honest effort to offset anti-American propaganda which has been seeping through the various avenues of publicity. It is estimated that there are ten dollars spent

(Turn to page 96)



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Monday morning at seven o'clock the reading again started and continued until 7:30 in the evening. Readers were changed every fifteen minutes. The last verse of the book of Revelations was reached on Friday evening after seventy hours and four minutes of reading time.

The assignments were made in advance so that the readers might be familiar with their passages. As a result they read accurately, readily, convincingly. The public was invited to come to the church at any time and leave between periods. Many brought their Bibles with them to follow the readers.

The schedule for the readings and the promotion of the plan was directed by the pastor of the church, W. E. Babb.

#### Readings for the First Day

Hour	Book	Verses
11:30	Genesis	1-4
11:45	Genesis	5-9
12:00	Genesis	10-14
12:15	Genesis	15-19
12:30	Genesis	20-23
12:45	Genesis	24-26
1:00	Genesis	27-29
1:15	Genesis	30-32
1:30	Genesis	33-36
1:45	Genesis	37-40
2:00	Genesis	41-43
2:15	Genesis	44-46
2:30	Genesis	47-50

2:45	Exodus	1-5
3:00	Exodus	6-8
3:15	Exodus	9-12
3:30	Exodus	13-16
3:45	Exodus	17-20
4:00	Exodus	21-24
4:15	Exodus	25-28
4:30	Exodus	29-31
4:45	Exodus	32-34
5:00	Exodus	35-38
5:15	Exodus	39-Leviticus 2
5:30	Leviticus	3-6
5:45	Leviticus	7-9
6:00	Leviticus	10-13
6:15	Leviticus	14-15
6:30	Leviticus	16-19
6:45	Leviticus	20-22
7:00	Leviticus	23-25
7:15	Leviticus	26-Numbers 1

#### Readings for the Second Day

7:00	Numbers	2-4
7:15	Numbers	5-7
7:30	Numbers	8-11
7:45	Numbers	12-15
8:00	Numbers	16-19
8:15	Numbers	20-22
8:30	Numbers	23-26
8:45	Numbers	27-29
9:00	Numbers	30-32
9:15	Numbers	33-36
9:30	Deuteronomy	1-3
9:45	Deuteronomy	4-6
10:00	Deuteronomy	7-10
10:15	Deuteronomy	11-14
10:30	Deuteronomy	15-18
10:45	Deuteronomy	19-23
11:00	Deuteronomy	24-27
11:15	Deuteronomy	28-30
11:30	Deuteronomy	31-34
11:45	Joshua	1-4
12:00	Joshua	5-8
12:15	Joshua	9-11
12:30	Joshua	12-15
12:45	Joshua	16-20
1:00	Joshua	21-24
1:15	Judges	1-3
1:30	Judges	4-6
1:45	Judges	7-9
2:00	Judges	10-13



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**Hour Book Verses**

2:15	Judges	14-17
2:30	Judges	18-21
2:45	Ruth	
3:00	1 Samuel	1-3
3:15	1 Samuel	4-8
3:30	1 Samuel	9-13
3:45	1 Samuel	14-15
4:00	1 Samuel	16-18
4:15	1 Samuel	19-22
4:30	1 Samuel	23-25
4:45	1 Samuel	26-29
5:00	1 Samuel	30- 2 Samuel 2
5:15	2 Samuel	3-6
5:30	2 Samuel	7-10
5:45	2 Samuel	11-13
6:00	2 Samuel	14-16
6:15	2 Samuel	17-19
6:30	2 Samuel	20-23
6:45	2 Samuel	24- 1 Kings 2
7:00	1 Kings	3-6
7:15	1 Kings	7-8

**Readings for the Third Day**

7:00	1 Kings	9-11
7:15	1 Kings	12-14
7:30	1 Kings	15-17
7:45	1 Kings	18-20
8:00	1 Kings	21-22
8:15	2 Kings	1-3
8:30	2 Kings	4-6
8:45	2 Kings	7-9
9:00	2 Kings	10-12
9:15	2 Kings	13-17
9:30	2 Kings	18-20
9:45	2 Kings	21-23
10:00	2 Kings	24-25
10:15	1 Chronicles	1-3
10:30	1 Chronicles	4-6
10:45	1 Chronicles	7-10
11:00	1 Chronicles	11-14
11:15	1 Chronicles	15-18
11:30	1 Chronicles	19-23
11:45	1 Chronicles	24-27
12:00	1 Chronicles	28-
	2 Chronicles	2
12:15	2 Chronicles	3-6
12:30	2 Chronicles	7-10
12:45	2 Chronicles	11-16
1:00	2 Chronicles	17-20
1:15	2 Chronicles	21-24
1:30	2 Chronicles	25-29
1:45	2 Chronicles	30-32
2:00	2 Chronicles	33-36
2:15	Ezra	1-4
2:30	Ezra	5-8
2:45	Ezra	9-10
3:00	Nehemiah	1-4
3:15	Nehemiah	5-8
3:30	Nehemiah	9-11
3:45	Nehemiah	12-13
4:00	Esther	1-4
4:15	Esther	5-10
4:30	Job	1-6
4:45	Job	7-13
5:00	Job	14-18
5:15	Job	19-24
5:30	Job	25-31
5:45	Job	32-37
6:00	Job	38-42
6:15	Psalms	1-13

6:30	Psalms	14-22
6:45	Psalms	23-32
7:00	Psalms	33-39
7:15	Psalms	40-49

**Readings for the Fourth Day**

7:00	Psalms	50-59
7:15	Psalms	60-68
7:30	Psalms	69-75
7:45	Psalms	76-81
8:00	Psalms	82-90
8:15	Psalms	91-102
8:30	Psalms	103-106
8:45	Psalms	107-117
9:00	Psalms	118-119
9:15	Psalms	120-136
9:30	Psalms	137-146
9:45	Psalms	147-150
10:00	Proverbs	1-6
10:15	Proverbs	7-12
10:30	Proverbs	13-17
10:45	Proverbs	18-23
11:00	Proverbs	24-29
11:15	Proverbs	30-
	Ecclesiastes	4
11:30	Ecclesiastes	5-9
11:45	Ecclesiastes	10-
	Song of Solomon	4
12:00	Song of Solomon	5-
	Isaiah	1
12:15	Isaiah	2-7
12:30	Isaiah	8-12
12:45	Isaiah	13-19
1:00	Isaiah	20-25
1:15	Isaiah	26-29
1:30	Isaiah	30-35
1:45	Isaiah	36-39
2:00	Isaiah	40-44
2:15	Isaiah	45-49
2:30	Isaiah	50-56
2:45	Isaiah	57-61
3:00	Isaiah	62-66
3:15	Jeremiah	1-4
3:30	Jeremiah	5-7
3:45	Jeremiah	8-11
4:00	Jeremiah	12-16
4:15	Jeremiah	17-21
4:30	Jeremiah	22-24
4:45	Jeremiah	25-28
5:00	Jeremiah	29-31
5:15	Jeremiah	32-34
5:30	Jeremiah	35-37
5:45	Jeremiah	38-41
6:00	Jeremiah	42-45
6:15	Jeremiah	46-48
6:30	Jeremiah	49-50
6:45	Jeremiah	51-52
7:00	Lamentations	1-5
7:15	Ezekiel	1-3

**Readings for the Fifth Day**

7:00	Ezekiel	4-8
7:15	Ezekiel	9-12
7:30	Ezekiel	13-16
7:45	Ezekiel	17-20
8:00	Ezekiel	21-23
8:15	Ezekiel	24-27
8:30	Ezekiel	28-31
8:45	Ezekiel	32-34
9:00	Ezekiel	35-37
9:15	Ezekiel	38-40

(Turn to page 96)

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# The Minister's Working Tools

*by William H. Leach\**

TRADITION has it that it was difficult for the ancient serfs to make bricks without straw. It is hard for a mechanic to work without the proper tools. Similarly no minister can do his best work unless he is equipped with the tools of his trade. He must have a shop and the proper instruments to make his personal efforts effective. Tools were not invented to be a burden to man but an aid to make his work more effective.

There are some conflicts in the program of work of the clergyman. Traditionally he needs a study where he can do his reading and compose his sermons. Modern church organization has made almost as essential the need of an office where he may keep the records which are necessary, hold business and personal interviews and prepare his correspondence. All these obligations may have attention in one room which is a combination of both study and office but experience has shown that the minister can better adjust his work if the details of administration are cared for in a different setting than his study which is for reading and devotional purposes.

There are several ways in which the office and the study conflict. The office needs to be easily accessible so that it may be readily located by visitors. The study should be at a less convenient place for the public than the preacher may be alone. The office should be so organized that the clergyman has ready access to files, records, correspondence and other details. The study should be freed from all details except reading, prayer consultation and composition. Though there has been much improvement in the design of church offices during the past generation very few churches have planned the minister's quarters to be most effective.

Of course when a church is fully staffed the problem is different than when a man does his work alone or with the assistance of one secretary. Under the leadership of the late Samuel V. V. Holmes, the Westminster Presbyterian Church of Buffalo, New York, built into a new parish house the best arranged church offices and study we know. They were found on two floors. The first floor offices were near the entrance of the parish house. This is the correct location. Visitors hesitate to walk through long corridors, even

though they are called cloisters, to find the preacher. On this floor near the information desk is the office of the assistant minister. The minister's office and his library are on the second floor. Under this arrangement the minister is not disturbed when visitors can be satisfied by those in the first floor offices. At the same time he is available if he is needed.

Where the church supplies one secretary to help the minister a double office is essential. The first one may be office and reception room combined. Here is the secretary and the records of the church. The minister's room, which is library and study, is located beyond this office and is entered only through the reception room. A separate exit, however, is to be commended. It makes it possible to dismiss visitors without having others who may be waiting to see them.

Where a man has no secretarial help the problem is still more difficult. No man can do his best sermonic work with interruptions by the telephone or other details. His time and his office must be organized to his work. Some men flee from the office to a secluded room in their homes for study purposes. Some try and divide a one-room office so that the desk is at one end while a small altar at the other gives them the atmosphere for reading and worship.

Probably as good a solution as we can get for the one-man office and study is for the minister to keep his study in the manse while an office is set up in the church. Then by limiting the office hours to one or two a day he can keep the details of the two jobs sufficiently apart to work effectively. His good wife, then, must fill in by answering the telephone and keeping disturbances from him.

Where one is confined to one room for his study and office activities he must still consciously divide his time and, where possible, his space. Of course, it requires more personal discipline to keep work hours faithfully in one's own home than when there is an office in the church. But it can be done if proper pressure is applied.

Since we have laid the basis of dividing the minister's working tools into two categories it is well that we discuss the equipment needed in study and office under different heads. First let us take the organization and equipment needed for a good study.

## The Equipped Study

For most effective study the minister needs a room of good ventilation, equipped with a desk for composition, a good chair, a good working library, shelves for magazines and files for indexing material for his reading. There must be pen and ink and, if he composes on the typewriter and most ministers of today do, he will need a typewriter. This will either be accommodated by his desk or by a special typewriter stand.

No minister has financial ability or shelf room to provide all of the books he will use. In addition to his own library he will use public libraries, ministers' book clubs and other sources for his information. But a basic library is as essential to the preacher as a garage is to the automobile mechanic. The room which is built for the study should have built-in book shelves. Glass sliding doors will help keep the volumes clean but open shelves make the books convenient. Built-in shelves give the greatest economy of space which is greatly to be desired.

As soon as the books reach several hundred in number careful indexing is essential. It will save time to carefully index the books, pasting the key number on the backbone where it is clearly visible and then listing the titles alphabetically in three-inch by five-inch cards.

The accepted system of indexing used by American librarians is the Dewey system. Some, especially men with the larger libraries, may wish to index their books in this way. For them we give the classifications.

### 000 GENERAL WORKS

- 010 Bibliography
- 020 Library Economy
- 030 General Encyclopedias
- 040 General Collected Essays
- 050 General Periodicals
- 060 General Societies, Museums
- 070 Journalism, Newspapers
- 080 Polygraphy, Special Libraries
- 090 Book Rarities

### 100 PHILOSOPHY

- 110 Metaphysics
- 120 Special Metaphysical Topics
- 130 Mind and Body
- 140 Philosophic Systems
- 150 Psychology
- 160 Logic Dialectics
- 170 Ethics
- 180 Ancient Philosophers
- 190 Modern Philosophers

### 200 RELIGION

- 210 Natural Theology
- 220 Bible
- 230 Doctrinal, Dogmatics, Theology
- 240 Devotional, Practical

\*Editor, "Church Management."

- 250 Homiletics, Pastoral, Parochial
- 260 Church: Institution Work
- 270 General Church History
- 280 Christian Churches and Sects
- 290 Nonchristian Religions

## 300 SOCIOLOGY SOCIAL SCIENCES

- 310 Statistics
- 320 Political Science
- 330 Economics
- 340 Law
- 350 Administration
- 360 Associations and Institutions
- 370 Education
- 380 Commerce, Communications
- 390 Customs, Costumes, Folklore

## 400 PHILOLOGY

- 410 Comparative
- 420 English, Anglo-Saxon
- 430 German and Other Teutonic
- 440 French Provençal
- 450 Italian, Roumanian
- 460 Spanish, Portuguese
- 470 Latin and Other Italic
- 480 Greek and Other Hellenic
- 490 Other Languages

## 500 PURE SCIENCE

- 510 Mathematics
- 520 Astronomy
- 530 Physics
- 540 Chemistry
- 550 Geology
- 560 Paleontology
- 570 Biology, Anthropology
- 580 Botany
- 590 Zoology

## 600 USEFUL ARTS APPLIED SCIENCE

- 610 Medicine
- 620 Engineering
- 630 Agriculture
- 640 Home Economics
- 650 Communication, Business
- 660 Chemic Technology
- 670 Manufactures
- 680 Mechanic Trades
- 690 Building

## 700 FINE ARTS RECREATION

- 710 Landscape Gardening
- 720 Architecture
- 730 Sculpture
- 740 Drawing, Decoration, Design
- 750 Painting
- 760 Engraving
- 770 Photography
- 780 Music
- 790 Amusements

## 800 LITERATURE

- 810 American
- 820 English, Anglo-Saxon
- 830 Germanic and Other Teutonic
- 840 French, Provençal
- 850 Italian, Rumanian
- 860 Spanish, Portuguese
- 870 Latin and Other Italic
- 880 Greek and Other Hellenic
- 890 Other Literature

## 900 HISTORY, BIOGRAPHY

- 910 Geography and Travels
- 920 Biography
- 930 Ancient History
- 940 Modern Europe
- 950 Modern Asia
- 960 Modern Africa
- 970 Modern North America (including Central America)
- 980 Modern South America
- 990 Modern Oceania and Polar Regions

For his own books the author has developed a system which he thinks is preferable to the Dewey for the aver-

age minister. Few ministers will have so complete a library as is assumed by the Dewey system. The plan provides that the books be placed on the shelf, first of all alphabetically, by subject. The first subject in this library is "Administration," which, of course, means church administration. There are some sixty books under this classification. The concluding subject is "Youth." The administration books are placed on the top shelf at the left hand side. In regular order the books proceed through Bible, Biography, History, Hymns, etc. At the lower right hand of the shelves will be found the volumes of the final or youth classification.

The books in each classification are arranged alphabetically according to author. The first two books under Administration are

## INTERCHURCH GOVERNMENT

By Clarence R. Athearn  
Adm. 1

The second book is

## PUTTING THE CHURCH ON A FULL TIME BASIS

By A. W. Beaven  
Adm. 3

In starting the system only odd numbers are used so that new book purchases may be inserted in the proper places with the even numbers. If necessary, additional listings can be made by dividing the numerals with letters as 1-A, 1-B, etc. Books in other classifications are likewise arranged alphabetically and numbered beginning with 1.

When the books have been placed on the shelf in this order one can usually locate any book desired by simply looking at the shelves. A card index is prepared, however, and arranged alphabetically by authors. The card should have, in addition to the information placed on the books, the name of the publisher and the price of the volume. There will be border line books where the cards will help.

The simplicity of this system commends itself. Suppose you wish to locate a book by Arthur John Gossip entitled *The Hero in Thy Soul*. Probably you will know that it is a volume of sermons so your eyes follow the shelves to the sermon classification. Then it runs from "A" through the "G" authors. In this particular library it is Ser. 153. If you are not sure of the classification the cards will give the information needed.

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### Periodicals

If many periodicals come to the minister's study the matter of classification is even more difficult than that of books. He may try to keep them in order on a table but it soon becomes filled to overflowing. As in the case of books, shelves make the best depository for magazines. The shelves may be wider than for books. Twelve inches will accommodate the widest periodical. If special shelving, twelve inches wide with six inches between shelves is provided, dozens of magazines can be accommodated in little space.

Periodicals are not intended for permanent use but many ministers like to keep the last four or five issues. These shelves will provide for this. Some periodicals such as *Church Management* have greater degrees of usefulness and will be preserved. Most of the readers keep the copies for years. Some file them consecutively. Others have learned to file them by months: that is all of the January issues are kept together, the February ones are kept together and so on. This method of classification makes possible immediate use of the special day material. For instance when the minister wishes to get Lenten material he naturally turns to the February and March issues. For Easter look at the March and April numbers.

The proper way to use most periodicals is to read the articles or items of interest as soon as possible. If particular articles seem to have permanent value they can be clipped and filed for later use. If certain articles seem to have special value for some society or individual in the church it should be passed on to the proper person. The magazines which the minister prizes so highly that he wishes to preserve all copies should be bound in volumes and go onto his shelves as books.

### Filing Material for Future Reference

Proper sermon preparation demands not alone that one do much reading and honest thinking but, also, that the material be properly indexed for use when that is desirable. Items of such interest in both books and magazines may be indexed. The books will go onto the shelves where they are available when desired. The magazine articles should be clipped and filed. It is a simple matter to make an efficient filing system.

The equipment necessary is a letter-sized filing case and a smaller case for 3"x5" cards. Some cases are available which have three letter-size drawers and then two card files on the top. One of these is almost ideal for the minister's use. It gives him space for his professional correspondence,

for filing his sermon manuscripts, for filing his clippings and indices for both the books in his library and his clippings.

One of two ways is usually used for filing clippings. One way is to number them as clipped and paste in a scrap book. The second method is number them as clipped and place them in manila folders. Twenty-five can be placed in one folder. Then these are filed in the letter-sized file. Smaller clippings may be pasted on a sheet of paper to keep the folder in order. On the outside of the folder place the numbers of illustrations which it contains. For instance, the figures might be: 1-25 or: 26-50.

A 3"x5" card provides the subject index. These are arranged alphabetically by subject or author according to which is most distinctive about the item. The card giving the subject also carries the number. Then if the material filed carries the number 36 it is merely necessary to open the proper file drawer, remove the clipping and the matter is before you.

The filing cabinet is better than the scrap book. It will hold much more material and it is as readily available. In addition, as a matter of policy, the clergyman will find it wise to adapt his own filing systems to those which are approved by business. If he has a secretary she has been trained to use the standardized equipment. If he does the work himself he should profit from the experience of others.

In the indexing of illustrations and other material from books the filing case is not used. It can, however, be included in the card index. When the item is deemed worthy of filing for future reference simply use a card giving the subject matter as the head. Then underneath give the book title with the page where the material is to be found. These cards can go into the same file with the cards which list the clipped illustrations. An example is as follows:

<p style="text-align: center;">HENRY, PATRICK DEFENDS BAPTISTS The Story of American Dissent by John M. Mecklin. Harcourt, Brace &amp; Company. Page 258.</p>
---

In the case of magazines which are not to be destroyed the method of filing would be the same as books. The reference would be to the magazine, date of issue and number of the page.

### Filing Sermons

The letter-sized filing cabinet also gives the opportunity to file sermon manuscripts. Each sermon should be placed in a folder which has the title of the sermon, the Bible text and the date and place where it has been

preached. We find it difficult to sympathize with the clergymen who, for fear they may seem to repeat a sermon, destroy the thing which they have created. The wise minister will seldom repeat a sermon word for word but any sermon worth writing has material in it which should be preserved. There are figures which are the result of research, paragraphs which express convictions, quotations which have been run down by much trouble. The sermon file is worth much to the preacher and should be preserved through this system of filing.

### Office Equipment

In the office there must be equipment to take care of the correspondence, the various records which the minister needs, his promotional plans and things of that nature. The telephone will be in the office. Where there is secretarial help the membership and financial records are cared for in the office.

In the properly organized church office there should be available the following:

1. List of all church members, together with their addresses and telephone numbers.

The officers may be segregated from the other members but all members should be listed in this way. In other pages we give some instructions for keeping this list up to date. So far as the office is concerned we assume that it is up to date.

2. A list of members of the Sunday school and the various church societies. Each society should be instructed to give a duplicate list to the minister with addresses and telephone numbers. Various special groups such as teachers and others may be segregated. But the information is necessary for careful work.

3. Suitable files to care for these lists.

4. Correspondence files. These should be the letter-size standard upright four-drawer files or a three-drawer with card index files above the letter drawers.

5. Financial records. If the records are kept by a voluntary official outside of the church the quarterly or monthly reports should be available in the office.

6. Typewriter for correspondence.

### Optional Equipment

In addition to the essentials there are marginal items of equipment which are helpful if the church is in a position to make use of them.

1. *Duplicating machine.* If the church prepares its weekly calendar through use of a duplicating machine this, of course, has a place in the office. It is an open question how much a church profits by trying to do this

(Turn to page 96)

# The "American Sunday-School Union"--and Its Mission

by E. Clarence Miller, LL. D., President

THE American Sunday-School Union dates its inception from May 13, 1817, when representatives of several of the Sunday schools in Philadelphia organized the Sunday and Adult School Union—the object of the society being to “promote unity and Christian charity,” the “establishment of schools giving gratis instruction on the Sabbath,” and “to encourage and strengthen the cause of the Redeemer in Philadelphia and other parts of the state of Pennsylvania.”

The great activity and success of the Sunday and Adult School Union intensified the desire for a national institution. Consequently, on May 25, 1824, at its annual meeting representatives in attendance from twenty of the then twenty-four states of the Union, organized and adopted the constitution of the American Sunday-School Union. In 1845 the society was incorporated as a non-profit corporation.

## Field Work

At the 124th annual meeting of the society held in the society's building at 1816 Chestnut Street, Philadelphia, Tuesday afternoon, May 13, 1941, in reporting the nation-wide work of this organization which labors in the rural area of forty states, it was stated that during the year under consideration a total of 3,504 Union Sunday schools have been active under the direction of a field force including nine superintendents, two field secretaries and ten general and one hundred and thirty-nine regular missionaries. The total attendance of teachers and scholars associated in the work of these Sunday schools was reported as 148,669. With 445 new Sunday schools organized during the year and 195 schools recognized, it was stated that there had been an increase of eighty-two in the total number of active schools as compared with the previous year. Similar increases were reported in the number of Daily Vacation Bible Schools, which totaled 1,196, with 33,406 pupils enrolled, and in the fifty-two Young People's Bible Conferences conducted in twenty-two states, with nearly 5,000 young people in attendance. Of striking significance was the fact that in connection with all phases of the work, it was stated that a total of 9,507 had made public confession of Christ as their Lord and Saviour during the year. As in for-

mer years, a number of Sunday schools were reported as having developed into churches, most of which had been taken over by the denominations selected by a majority vote of these schools.

Of particular interest were facts presented to indicate that the need for the peculiar type of work carried on by the American Sunday-School Union has not decreased, but rather increased in recent years. Because of the withdrawal of denominational forces in many rural sections of the country, there are approximately 10,000 abandoned churches, in many of which at the present time Union Sunday-school work is being carried on.

## Publication Work

The report on publication and educational work pointed out that the printed page should be used far more liberally than the American Sunday-School Union has yet used it. The opinion was further expressed that up to the present time the Uniform Lesson system has been the best method yet devised in

teaching and studying the Bible in Sunday schools. This literature, which includes Sunday-school quarterlies, papers, and helps of all sorts for both regular Sunday-school work, Daily Vacation Bible Schools, Home Department organizations and Young People's Bible Conferences, will have a large influence in combating the devastating effects of those present day materialistic tendencies which have resulted in the existing international situation.

## Management

Udenominational in its structure, yet contributing through its entire life to the growth of all denominations, the American Sunday-School Union is under the direct management of a Board of Officers and Managers composed of thirty-six Christian laymen who hold their church affiliation in more than twelve Evangelical Protestant denominations.

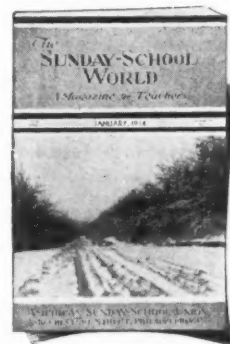
It may well be asked how all this is made possible. How has this great work been sustained? Solely by voluntary contributions from those who heard the “cry of the children for spiritual bread.” Supplementing the contributions which currently are received, is the evidence of a deep interest in the society's work on the part of life-long friends who make some provision for a continuance of the work through legacies.

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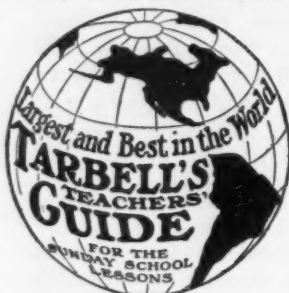
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## Through the Bible

(From page 91)

Hour	Book	Verses
9:30	Ezekiel	41-44
9:45	Ezekiel	45-48
10:00	Daniel	1-3
10:15	Daniel	4-6
10:30	Daniel	7-9
10:45	Daniel	10-12
11:00	Hosea	1-7
11:15	Hosea	8-14
11:30	Joel	
11:45	Amos	1-7
12:00	Amos	8- Obadiah
12:15	Jonah	
12:30	Micah	
12:45	Nahum-Habakkuk	
1:00	Zephaniah-Haggai	
1:15	Zechariah	1-7
1:30	Zechariah	8-14
1:45	Malachi	
2:00	Matthew	1-4
2:15	Matthew	5-8
2:30	Matthew	9-11
2:45	Matthew	12-13
3:00	Matthew	14-16
3:15	Matthew	17-19
3:30	Matthew	20-22
3:45	Matthew	23-25
4:00	Matthew	26-28
4:15	Mark	1-3
4:30	Mark	4-6
4:45	Mark	7-9
5:00	Mark	10-11
5:15	Mark	12-13

5:30	Mark	14-16
5:45	Luke	1-2
6:00	Luke	3-5
6:15	Luke	6-8
6:30	Luke	9-10
6:45	Luke	11-12
7:00	Luke	13-15
7:15	Luke	16-18

### Readings for the Sixth Day

7:00	Luke	19-21
7:15	Luke	22-24
7:30	John	1-3
7:45	John	4-6
8:00	John	7-9
8:15	John	10-12
8:30	John	13-15
8:45	John	16-18
9:00	John	19-21
9:15	Acts	1-4
9:30	Acts	5-7
9:45	Acts	8-10
10:00	Acts	11-13
10:15	Acts	14-16
10:30	Acts	17-19
10:45	Acts	20-22
11:00	Acts	23-25
11:15	Acts	26-28
11:30	Romans	1-4
11:45	Romans	5-8
12:00	Romans	9-12
12:15	Romans	13-16
12:30	1 Corinthians	1-6
12:45	1 Corinthians	7-11
1:00	1 Corinthians	12-16
1:15	2 Corinthians	1-5
1:30	2 Corinthians	6-10
1:45	2 Corinthians	11-13
2:00	Galatians	
2:15	Ephesians	
2:30	Philippians	
2:45	Colossians	
3:00	1 and 2 Thessalonians	
3:15	1 Timothy	
3:30	2 Timothy and Titus	
3:45	Philemon and Hebrews	1-5
4:00	Hebrews	6-10
4:15	Hebrews	11-13
4:30	James	
4:45	1 Peter	
5:00	2 Peter and 1 John	1-2
5:15	1 John 3-5; 2 and 3 John	
	and Jude	
5:30	Revelation	1-6
5:45	Revelation	7-12
6:00	Revelation	13-17
6:15	Revelation	18-22

## Appreciate America

(From page 89)

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## Working Tools

(From page 94)

kind of work. Some churches have the more expensive multigraph equipment. It requires more skill for effective work. Our observation is that the multigraph is not as popular in church work as formerly, while duplicating machines have gained in use.

2. *Addressing machine.* An addressing machine of some type is almost an essential when a church has 300 or more families. It does the work in an hour which a girl at the typewriter could not do in ten. In the larger churches the addressing machine should be equipped with automatic selector. This enables the user to address, at will, members, prospects, heads of families, Sunday school pupils, and others. Properly used the addressing machine may be the most valuable equipment a church has.

## Receiving Callers

Assuming that a minister has an office and study, which does he use for his callers? It depends on the nature of the calls. Those who come seeking pastoral help should be received in the study. Business calls probably should be received in the office. Experience has taught that it is unwise to permit too many details to crowd into the study.

Yet, one may carry the secluded study idea to a point of absurdity. Ministers who shut themselves away and refuse to see any one for hours at a time may lose more than they gain by such methods. Sometimes when we try to get a clergyman his secretary advises that the telephone call must be made at certain hours. Many times the secretary lacks the tact to get the idea properly across. People who are pressed with business and social obligations do not always appreciate the minister's exclusiveness in this respect. I recall that Dr. William P. Merrill of Brock Church, New York City, was once asked what he did with people who wished to see him during his study hours.

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(See pages 90, 99)

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(See page 99)

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(See page 97)

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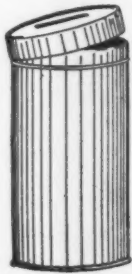
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209 South State Street  
Chicago, Illinois  
(See page 79)

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(See page 55)

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Studios: Paterson, New Jersey  
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(See pages 65, 99)

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(See page 103)

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(See page 111)

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New York, New York  
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Augsburg Publishing House  
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1701 Chestnut Street  
Philadelphia, Pennsylvania

Ernst Kaufmann, Inc.  
7 Spruce Street  
New York, New York  
209 South State Street  
Chicago, Illinois  
(See page 79)

John Knox Press  
Box 1176  
Richmond, Virginia  
(See page 98)

Light and Life Press  
Winona Lake, Indiana

Longmans, Green & Company  
55 Fifth Avenue  
New York, New York

Macmillan Company, The  
60 Fifth Avenue  
New York, New York  
(See page 69)

Missionary Education Movement  
150 Fifth Avenue  
New York, New York

Morehouse-Gorham Company  
14 East 41st Street  
New York, New York  
(See page 53)

National Publishing Company  
239-245 South American Street  
Philadelphia, Pennsylvania

Thomas Nelson & Sons  
385 Madison Avenue  
New York, New York

Pilgrim Press  
14 Beacon Street  
Boston, Massachusetts

Fleming H. Revell Company  
158 Fifth Avenue  
New York, New York  
(See pages 71, 84, 88, 89, 96, 97, 100)

Round Table Press  
Rockefeller Plaza  
Radio City, New York

Charles Scribner's Sons  
597 Fifth Avenue  
New York, New York

Standard Publishing Company, The  
Eighth and Cutter Streets  
Cincinnati, Ohio  
(See page 58)

United Lutheran Publication House  
1228 Spruce Street  
Philadelphia, Pennsylvania

University of Chicago Press  
5750 Ellis Avenue  
Chicago, Illinois

Warner Press  
Anderson, Indiana  
(See page 73)

Westminster Press  
Witherspoon Building  
Philadelphia, Pennsylvania  
(See page 60)

Willett, Clark & Company  
440 South Dearborn Street  
Chicago, Illinois  
(See pages 47, 100)

John C. Winston Company  
Winston Building  
Philadelphia, Pennsylvania  
(See page 45)

Zondervan Publishing Company  
Grand Rapids, Michigan

#### SACRAMENTAL WINES

Barry Wine Company  
54 Park Place  
New York, New York

Vincent M. Bondi  
224 West Huron Street  
Chicago, Illinois

Council Bluffs Grape Growers Association  
901 South Seventh Street  
Council Bluffs, Iowa

E. M. Lohmann Company, The  
413-417 Sibley Street  
St. Paul, Minnesota

D. Recher & Company  
322-324 West North Avenue  
Chicago, Illinois

Rohrman-Berger Company  
737 North Michigan Avenue  
Chicago, Illinois

#### SLIDES AND FILMS (Still Pictures)

Art Education, Inc.  
35 West 34th Street  
New York, New York

Bond Slide Company, Inc.  
68 West Washington Street  
Chicago, Illinois  
(See page 111)

House of Art  
33 West 34th Street  
New York, New York

Keystone View Company  
Meadville, Pennsylvania

Henry R. Mills  
1237 Bird Street  
Hannibal, Missouri

Mogul's, Inc.  
68 West 48th Street  
New York, New York

National Pictures Service, Inc.  
228 East Fifth Street  
Cincinnati, Ohio

Riley's  
Room 405  
41 Union Square  
New York, New York  
(See page 111)

Dr. Henry Rose  
Box 644  
Newark, New Jersey

Society for Visual Education, Inc.  
100 East Ohio Street  
Chicago, Illinois  
(See page 83)

Standard Slide Bureau  
Milan, Ohio

#### SPECIAL DAY PROGRAMS

Abingdon-Cokesbury Press  
810 Broadway  
Nashville, Tennessee  
150 Fifth Avenue  
New York, New York  
(See pages 8, 59)

Goodenough & Woglom Company  
296 Broadway  
New York, New York  
(See pages 65, 99)

Pilgrim Press  
14 Beacon Street  
Boston, Massachusetts

George F. Rosche & Company  
337 West Madison Street  
Chicago, Illinois

Standard Publishing Company, The  
Eighth and Cutter Streets  
Cincinnati, Ohio  
(See page 58)

#### STEREOPTICONS AND PROJECTORS

Bausch & Lomb Optical Company  
635 St. Paul Street  
Rochester, New York

Bond Slide Company  
68 West Washington Street  
Chicago, Illinois  
(See page 111)

Cathedral Pictures  
P. O. Box 589  
Hollywood, California

DeVry Corporation  
1111 Armitage Avenue  
Chicago, Illinois

National Pictures Service, Inc.  
228 East Fifth Street  
Cincinnati, Ohio

Radiad Service  
154 East Erie Street  
Chicago, Illinois

Riley's  
Room 405  
41 Union Square  
New York, New York  
(See page 111)

Society for Visual Education, Inc.  
100 East Ohio Street  
Chicago, Illinois  
(See page 83)

#### STEWARDSHIP PICTURES

All Church Supply Company  
1220 Dorothy Lane  
Fort Worth, Texas

#### SUNDAY SCHOOL LESSON HELPS

(Readers should also consult the denominational houses listed in another column)

American Sunday-School Union  
1816 Chestnut Street  
Philadelphia, Pennsylvania  
(See page 95)

Beacon Press, The  
25 Beacon Street  
Boston, Massachusetts

Bethel Publishing Company  
Elkhart, Indiana

Christian Publications  
1572 North Third Street  
Harrisburg, Pennsylvania  
(See pages 86, 97, 111)

David C. Cook Publishing Company  
Elgin, Illinois

Gospel Light Press  
1443 Vine Street  
Hollywood, California  
(See page 96)

Pilgrim Press  
14 Beacon Street  
Boston, Massachusetts

The Scripture Press, Inc.  
100 West Chicago Avenue  
Chicago, Illinois  
(See page 79)

Standard Publishing Company, The  
Eighth and Cutter Streets  
Cincinnati, Ohio  
(See page 58)

Union Gospel Press  
Box 6059  
Cleveland, Ohio  
(See page 91)

#### SUNDAY SCHOOL SUPPLIES

(Readers should also consult the denominational houses listed in another column)

American Tract Society  
21 West 46th Street  
New York, New York  
(See page 27)

Church Supply House  
32 Westminster Street  
Providence, Rhode Island

Church Supply Company  
509 Burke Building  
Seattle, Washington

David C. Cook Publishing Company  
Elgin, Illinois

William H. Dietz Company  
10 South Wabash  
Chicago, Illinois  
(See page 109)

Carroll Good, Incorporated  
17 Park Place  
New York, New York  
(See pages 57, 104)

Goodenough & Woglom Company  
296 Broadway  
New York, New York  
(See pages 65, 99)

Gospel Light Press  
1443 North Vine Street  
Hollywood, California  
(See page 96)

Gospel Pencil Company  
P. O. Box 38, Station K  
New York, New York  
(See page 103)

Hammond Publishing Company  
125 East Wells Street  
Milwaukee, Wisconsin  
(See page 79)

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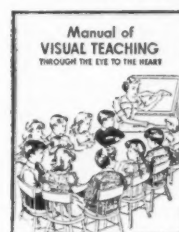
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Ernst Kaufmann, Inc.  
7 Spruce Street  
New York, New York  
209 South State Street  
Chicago, Illinois  
(See page 79)

Luedco, Religious Supplies  
4456 North Reese Street  
Philadelphia, Pennsylvania

Meigs Publishing Company  
41 West Washington Street  
Indianapolis, Indiana

Morehouse-Gorham Company  
14 East 41st Street  
New York, New York  
(See page 55)

Pilgrim Press  
14 Beacon Street  
Boston, Massachusetts

Standard Publishing Company  
Eighth and Cutter Streets  
Cincinnati, Ohio  
(See page 58)

Stelz Company  
257 West 17th Street  
New York, New York

Whittemore Associates, Inc.  
16 Ashburton Place  
Boston, Massachusetts  
(See page 88)

#### TABLES, BANQUET AND CLASS

American Seating Company  
Grand Rapids, Michigan  
(See page 7)

Brewer Titchener Company  
121 Port Watson Street  
Cortland, New York

DeLong & DeLong  
1505 Race Street  
Philadelphia, Pennsylvania  
(See page 88)

Howe Folding Furniture, Inc.  
1 Park Place  
New York, New York

Mitchell Manufacturing Company  
Milwaukee, Wisconsin  
(See page 73)

Monroe Company, The  
3 Church Street  
Colfax, Iowa  
(See page 90)

Phenix Manufacturing Company  
Milwaukee, Wisconsin

Pilgrim Press  
14 Beacon Street  
Boston, Massachusetts

J. P. Redington & Company  
Scranton, Pennsylvania  
(See pages 90, 103)

L. L. Sans & Sons  
905 South Fifth  
Waco, Texas

Standard School Equipment Company  
Siler City, North Carolina  
(See pages 72, 89)

#### TENTS

Clifton Manufacturing Company  
Waco, Texas

D. M. Kerr Manufacturing Company  
1954 West Grand Avenue  
Chicago, Illinois

Smith Manufacturing Company  
Dalton, Georgia

#### TOWER AMPLIFICATION (Electric)

Charles Jack Manufacturing Corporation  
420 Lehigh Street  
Allentown, Pennsylvania

Lafayette Radio Corporation  
100 Sixth Avenue  
New York, New York

Maas Organ Company, Ltd.  
3015 Casitas Avenue  
Los Angeles, California

Montgomery Ward & Company  
Chicago, Illinois

RCA Manufacturing Company, Inc.  
Camden, New Jersey

Rangertone, Inc.  
201 Verona Avenue  
Newark, New Jersey  
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Schulmerich Electronics, Inc.  
Glenside, Pennsylvania  
(See pages 79, 100)

Sundt Engineering Company  
4757 North Ravenswood  
Chicago, Illinois  
(See page 111)

Sears Roebuck & Company  
Chicago, Illinois

Webster-Rauland Corporation  
3825 Armitage Avenue  
Chicago, Illinois  
(See page 43)

#### TRACT RACKS

W. Refus Rings  
North Baltimore, Ohio

United Lutheran Publication House  
1228 Spruce Street  
Philadelphia, Pennsylvania

#### TYPEWRITERS

Pittsburgh Typewriter & Supply Company  
336 Fourth Avenue  
Pittsburgh, Pennsylvania  
(See classified)

Pruitt  
15 Pruitt Building  
Chicago, Illinois  
(See classified)

#### WINDOWS (Stained Glass)

Blum Ornamental Glass Company  
401 East Market Street  
Louisville, Kentucky

Calvert, Herrick & Riedinger  
4 East 23rd Street  
New York, New York

Church Supply House  
32 Westminster Street  
Providence, Rhode Island

Charles J. Connick  
9 Harcourt Street  
Boston, Massachusetts

D'Ascenzo Studios  
1609 Summer Street  
Philadelphia, Pennsylvania

Davis Art Glass Company, Inc.  
3922 Olive Street  
St. Louis, Missouri

Flanagan & Biedenweg  
229 West Illinois Street  
Chicago, Illinois

Emil Frei Art Glass Company  
3934 South Grand Avenue  
St. Louis, Missouri

R. Geissler, Inc.  
450 Sixth Avenue  
New York, New York

J. M. Hall, Inc.  
415 Fifth Avenue  
New York, New York  
(See page 102)

Len R. Howard  
Kent, Connecticut

Jacoby Art Glass  
2700 St. Vincent Street  
St. Louis, Missouri

J. M. Kase, Inc.  
30-36 North Eighth Street  
Reading, Pennsylvania

Henry Keck—Stained Glass Studio  
1010 West Genesee Street  
Syracuse, New York  
(See page 90)

J. & R. Lamb Studios, The  
Tenafly, New Jersey  
(See page 99)

Payne-Spiers Studios, Inc., The  
175 Fifth Avenue  
New York, New York  
Studios: Paterson, New Jersey  
(See page 103)

Pittsburgh Stained Glass Company  
Warden and McCartney Streets  
Pittsburgh, Pennsylvania  
(See page 112)

Rambusch  
2 West 45th Street  
New York, New York  
(See page 103)

Rawson & Evans Company  
710-712 Washington Boulevard  
Chicago, Illinois

Conrad Schmitt Studios  
1717 West Wisconsin Avenue  
Milwaukee, Wisconsin

Seele Art Glass Company  
5311 Union Boulevard  
St. Louis, Missouri

St. Joseph Art Glass Works  
806 North Second Street  
St. Joseph, Missouri

Roy Grosvenor Thomas  
38 East 57th Street  
New York, New York

Zettler Studios, Inc.  
26 East 11th Street  
New York, New York

#### WROUGHT IRON

Cincinnati Metalcrafts, Inc.  
Gest and Evans Streets  
Cincinnati, Ohio

R. Geissler, Inc.  
450 Sixth Avenue  
New York, New York

J. & R. Lamb Studios, The  
Tenafly, New Jersey  
(See page 99)

Ornamental Art Metal Works  
747-749 Grand Street  
Jersey City, New Jersey

Payne-Spiers Studios, Inc., The  
175 Fifth Avenue  
New York, New York  
Studios: Paterson, New Jersey  
(See page 103)

W. S. Tyler Company  
3615 Superior Avenue  
Cleveland, Ohio

Voigt Company  
1745 North 12th Street  
Philadelphia, Pennsylvania

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## Denominational Publishing Houses and Bookstores

**E**ACH denomination controls and publishes its own religious literature. Most own their own presses but in some instances the business is restricted to publication and sales. The denominational bookstores are general bookstores handling not alone their own publications but those of other houses as well. Their range of merchandise runs far beyond books and, in many instances, includes items such as furniture, lighting and other church equipment.

**ADVENT CHRISTIAN.** Advent Christian Publication Society, 160 Warren Street, Boston, Massachusetts; The Advent Press, Live Oak, Florida; The Pacific Advent Christian Publication and Mission Society, 716 Seventh Street, Oakland, California.

**AFRICAN METHODIST EPISCOPAL CHURCH.** African Methodist Episcopal Sunday School Union, 8th and Lea Avenues, Nashville, Tennessee.

**AFRICAN METHODIST EPISCOPAL ZION CHURCH.** African Methodist Episcopal Zion Publication House, 39 S. Brevard Street, Charlotte, North Carolina.

**BAPTIST CONVENTION OF ONTARIO AND QUEBEC.** The American Baptist Publication Society, 223 Church Street, Toronto, Canada.

**BAPTIST, NATIONAL CONVENTION OF AMERICA (Uninc.).** National Baptist Publishing Board, 523 2nd Avenue, North, Nashville, Tennessee.

**BAPTIST, NORTHERN CONVENTION, U. S. A. (Inc.)** Sunday School Publishing Board, 4th Avenue and Cedar Street, Nashville, Tennessee.

**BAPTIST, NORTHERN CONVENTION.** The American Baptist Publication Society (The Judson Press), 1701 Chestnut Street, Philadelphia Pennsylvania; 16 Ashburton Place, Boston, Massachusetts; 72 E. Randolph Street, Chicago, Illinois; 1107 McGee Street, Kansas City, Missouri; 352 S. Spring Street, Los Angeles, California; 505 New World Life Building, Seattle, Washington; 223 Church Street, Toronto, Ontario, Canada.

**BAPTIST, SOUTHERN CONVENTION.** 517 N. 22nd Street, Birmingham, Alabama; 716 Main Street, Little Rock, Arkansas; 216 West Church Street, Jacksonville, Florida; 22 Marietta Street Building, Atlanta, Georgia; 102 East Jackson Street, Carbondale, Illinois; 323 Guthrie Street, Louisville, Kentucky; Giddens-Lane Building, Baltimore, Maryland; 500 East Capitol Street, Jackson, Mississippi; 1023 Grand Avenue, Kansas City, Missouri; Albuquerque, New Mexico; 121 West Hargett Street, Raleigh, North Carolina; 223 West First Street, Oklahoma City, Oklahoma; 1301 Hampton Avenue, Columbia, South Carolina; 161 Eighth Avenue, Nashville Tennessee; 1019 Main Street, Dallas, Texas; 211 East Grace Street, Richmond, Virginia.

**BAPTISTS, SEVENTH DAY.** The

Recorder Press, 510 Watchung Avenue, Plainfield, New Jersey.

**BRETHREN, CHURCH OF THE.** Brethren Publishing House (The Elgin Press), 22 S. State Street, Elgin, Illinois.

**CHRISTIAN REFORMED CHURCH.** Christian Reformed Publishing House, 52 Market Avenue, N. W., Grand Rapids, Michigan.

**CHURCHES OF CHRIST.** Christian Leader, Cincinnati, Ohio; Firm Foundation, Austin, Texas; Gospel Advocate Company, Nashville, Tennessee; Word and Word, Louisville, Kentucky.

**CHURCH OF GOD.** Gospel Trumpet Company, Anderson, Indiana; 2601 Alhambra Boulevard, Sacramento, California.

**CHURCH OF THE NAZARENE.** Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Missouri.

**CONGREGATIONAL AND CHRISTIAN CHURCHES.** Congregational Publishing Society (The Pilgrim Press), 14 Beacon Street, Boston, Massachusetts; 19 S. La Salle Street, Chicago, Illinois.

**DISCIPLES OF CHRIST.** Christian Board of Publication (The Bethany Press), 2700 Pine Street, St. Louis, Missouri.

**EVANGELICAL CHURCH.** Evangelical Publishing House, 3rd and Reily Streets, Harrisburg, Pennsylvania.

**EVANGELICAL AND REFORMED CHURCH.** Board of Christian Education, Schaff Building, Philadelphia, Pennsylvania; Central Publishing House, Cleveland, Ohio; Eden Publishing House, 1712-24 Chouteau Avenue, St. Louis, Missouri; 209 S. State Street, Chicago, Illinois.

**FRIENDS OF AMERICA.** Friends Book and Supply House, 101 S. 8th Street, Richmond, Indiana.

**MENNONITE BRETHREN IN CHRIST.** The Bethel Publishing Company, 1819 S. Main Street, Elkhart, Indiana.

**THE METHODIST CHURCH.** The Methodist Publishing House, 516 North Charles Street, Baltimore, Maryland; 581 Boylston Street, Boston, Massachusetts; 740 Rush Street, Chicago, Illinois; 420 Plum Street, Cincinnati, Ohio; 1308 Commerce Street, Dallas, Texas; 28 Elizabeth Street, East, Detroit, Michigan; 1121 McGee Street, Kansas City, Missouri; 810 Broadway, Nashville, Tennessee; 105 Fifth Avenue, Pittsburgh, Pennsylvania; 205 S. W. Broadway, Portland, Oregon; 85 McAllister Street, San Francisco, California.

**PRESBYTERIAN CHURCH IN THE U. S. A.** The Westminster Press (Board of Christian Education), Witherspoon Building, Philadelphia, Pennsylvania; 8 S. Dearborn Street, Chicago, Illinois; 234 McAllister Street, San Francisco, California; 311 S. Spring Street, Los Angeles, California.

**PRESBYTERIAN CHURCH U. S.** John Knox Press, Box 1176, Richmond, Virginia; Texarkana, Texas.

**REFORMED CHURCH IN AMERICA.** Board of Publication and Bible School Work, 25 E. 22nd Street, New York, New York.

**UNITED BRETHREN IN CHRIST.** U. B. Printing Establishment (The Ot-



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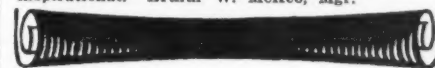
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terbein Press), Dayton, Ohio.

**UNITED BRETHREN IN CHRIST (OLD CONSTITUTION).** United Brethren Publishing Establishment, U. B. Building, Huntington, Indiana.

**UNITED CHURCH OF CANADA.** THE. The United Church Publishing House (The Ryerson Press), 299 Queen Street, W., Toronto 2, Ontario, Canada.

**UNITED LUTHERAN CHURCH, THE.** The United Church Publishing House, 1228-1234 Spruce Street, Philadelphia, Pennsylvania.

**UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.** The Bible School Press (United Presbyterian Board of Publication), 209 Ninth Street, Pittsburgh, Pennsylvania.



## Business Reference Service

This service may be most useful to your church. When seeking equipment fill out as the form suggests and mail it to **Church Management**. Your request will be immediately forwarded to manufacturers and dealers of the supplies in which you are interested.

- ☐ Acoustical Material
- ☐ Bell
- ☐ Bibles
- ☐ Brass or Bronze Tablets
- ☐ Bulletin Board
- ☐ Chairs
- ☐ Choir Vestments
- ☐ Church Insurance
- ☐ Coal Stoker
- ☐ Cushions
- ☐ Duplicator
- ☐ Heating Plans
- ☐ Illuminated Cross
- ☐ Lighting Fixtures
- ☐ Metal Ceilings
- ☐ Money Raising Leadership
- ☐ Motion Picture Projector
- ☐ Motion Picture Film
- ☐ Multigraph
- ☐ Organ
- ☐ Organ Blower
- ☐ Partitions
- ☐ Pews
- ☐ Pew Phones
- ☐ Piano
- ☐ Pulpit
- ☐ Pulpit Furniture
- ☐ Pulpit Vestments
- ☐ Radio
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To the date of issue the following Civilian Public Service Camps have been set up by the denominations, in cooperation with the Federal government. These are for the protection of conscientious objectors to military service.

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 Route 11, Copemish, Michigan

Civilian Public Service Camp No. 2  
 P. O. Box 216, Glendora, California

Civilian Public Service Camp No. 3  
 Elk Ridge, Maryland

Civilian Public Service Camp No. 4  
 Grottoes, Virginia

Civilian Public Service Camp No. 5  
 Box 1576, Colorado Springs, Colorado

Civilian Public Service Camp No. 6  
 Lagro, Indiana

Civilian Public Service Camp No. 7  
 Magnolia, Kansas

Civilian Public Service Camp No. 8  
 Marietta, Ohio

Civilian Public Service Camp No. 9  
 Petersham, Massachusetts

Civilian Public Service Camp No. 10  
 Royalston, Massachusetts

Civilian Public Service Camp No. 11  
 Ashburnham, Massachusetts

Civilian Public Service Camp No. 12  
 Cooperstown, New York

Civilian Public Service Camp No. 13  
 Bluffton, Indiana





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